UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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DO YOU EVER THINK

that you should like to be better, wiser, and in all ways more valuable to the world than you now seem to be?

If you do, there is hope for you. "If ye shall ask anything of the Father," said Jesus Christ, "he will give it you in my name." Try definite asking. Make your mentality a matrix for Spirit, which will specialize in the form you ask. The name of Jesus Christ as here used is your name in man-God partnership—incarnation. Say: "*Father, in the name of thyself in me, let thy goodness, thy wisdom, thine allness express and manifest in me.*"

You will have the answer to your prayer.
—*I. O. S.*

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HEALING

F. C. H.

Wistful I sought for healing,
  Yet could not understand
How love's fulfillment for me
  Lay ever close at hand.

I struggled, strove, and pleaded,
  Freedom my only thought,
While all my many blessings
  Seemed little things, or naught.

And then upon my pathway,
  That loomed so drear to me,
Another, heavier laden,
  One day I chanced to see.

I longed to help that other
  His sorrow to forget.
And while I strove to help him,
  My own great need was met.

Christ Memorial Faith Church
STUDIO CITY, CALIFORNIA
SUNset 1-4127

UNITY CITY

NEARLY seven years ago Unity School of Christianity acquired the first sixty acres of Unity farm, which is located fifteen miles southeast of Kansas City. The farm now comprises 1,100 acres of unusually fertile land.

Nature has blessed Unity farm in many ways. In addition to a very productive soil, the farm has both oil and gas wells. The oil wells are not "gushers," but the output is sufficient to supply Unity heating plant at Kansas City, to oil the farm's roads, and to furnish enough gasoline for all the trucks and for the other farm machinery that is propelled by gasoline motors. In addition to the oil sands there are two gas sands, at depths of 480 to 550 feet, which supply natural gas of fine quality and sufficient quantity to meet all needs. The gas heats all buildings (including hothouses) and boilers of drilling rigs on the farm. The gas pool has been explored one mile north and south and one and a half miles east and west.

The water supply at present is from springs and wells, but a dam is being built that will impound a lake of approximately twenty acres, with 75,000,000 gallons of water. The dam, which 100 men are now building, will cost about $100,000. The gorges and the hills in the vicinity of the dam, in beauty and topography, have been compared to the Ozarks.

The improvements at the farm to date represent an outlay of more than half a million dollars. Plans for buildings to be erected in 1927-8, costing one and a half million dollars, are now in the hands of architects. Pictures of these buildings may be seen in the directors' room at 917 Tracy avenue, Kansas City, Mo. It is expected that the Silent Unity department of the school will be moved to the farm this year, and other departments will be transferred as buildings for them are ready.

The building of the coast-to-coast highway from

Washington to Los Angeles was a great thing for Unity farm. This highway runs through the farm, and shortens the road to Kansas City by about five miles. The automobile time from Kansas City to Unity farm now is only thirty minutes.

The fruit crop at Unity farm is no small item. There are 150 acres of fruit, which includes 7,500 apple trees, many grapevines, berries, and small fruits in large variety.

Two thousand white Leghorn hens on the farm lay about 900 eggs daily. A large dairy has not so far been established. Eight cows supply the farm hands with milk. The Cedar Creek valley, running two miles through the farm, is rich with blue grass, and looks tempting to the dairyman.

Unity farm has a neighbor only two miles distant, the thriving town of Lees Summit, with 1,500 population.

In addition to its many other resources Unity farm has several large quarries of white and yellow limestone, of which all its buildings and walls are constructed.

A clubhouse, an apartment house, a swimming pool, a tennis court, a golf course, and comfortable and artistic residences are already finished at the farm. A well 1,500 feet deep produces sulphosaline water; the analysis shows it to be identical with the sulphosaline water at Excelsior Springs, twenty-five miles to the north.

The activities of the Unity School of Christianity at its headquarters in Kansas City have crowded the buildings there to capacity. More room is needed, and much more room will be needed as time goes on.

Unity's eleven periodicals are rapidly growing in circulation. Larger editions of lessons and books are issued at each printing. Each year more letters are received than were received the year before—multitudes are asking for prayers. The work has outgrown

its present quarters. The pressroom and the bindery are crowded. The office desks are coming closer and closer together. Stock is being piled in every available corner.

It is evident that we need more room. The work must not be hampered by lack of space. At Unity farm there is abundant room for expansion. The farm seems to be the logical place to carry on the enormous, world-redeeming work that Unity is doing. There will need to be buildings, many buildings. The architect has planned them with floor space double our present space, and provision is made for needed additions.

Unity farm is to be the location of a Unity city. "Unity City" may not be the name of the community which the Unity trustees plan, but it will bear the name "Unity," with a suffix sufficient to designate it as no mean city. Suggestions for a name will be received gladly.

The question naturally arises in the minds of you who read this: "Whence has the money come to buy all this land and make these improvements, and where is more money coming from to carry out the plans of the future?" The answer is that the money to carry on this work has come from Unity people all over the world. Many of them have made offerings; others have purchased Unity notes. Still others have given to the Unity School considerable amounts, under an agreement that they are to receive interest therefrom as long as they live. This explanation of Unity farm and its progress up to the present is an invitation to you to lend a hand in this attempt to develop an educational center based on the principles adopted by the early followers of Jesus, who had all things in common.

All Unity property is held by the corporation, to be used by the community as a whole. The homes at Unity City will be owned by Unity School, and each occupant will be asked to pay for his accommodation, as rental, a

certain percentage of the initial cost of his home.

Those who spiritually understand the truth taught by Jesus and who are able to render needed assistance to the cause will be eligible to become residents of Unity City. The industrial activities will be varied; the idea of a self-sustaining body of people will be fundamental.

The paramount ideal of Unity City will be the setting up, on earth, of the kingdom of the heavens—the ideals of peace and harmony, prosperity and health, to be established right here in the earth. We look forward to the fulfillment of the vision of John as given in the 21st chapter of Revelation.

Unity City shall be first, last, and always an educational city, a community where all the people will constantly be at school, learning more each day about the law of God and the application of that law to human affairs and broadcasting this knowledge to the world. It will be a community school inculcating spiritual, ethical, and industrial knowledge. All members of the city, regardless of age, will be pupils of the school.

Special summer schools will be held as soon as suitable buildings can be furnished for meeting places and as dwellings for students.

If the Lord moves you to help this good work we shall be glad to hear from you. If you are giving your surplus to educational institutions, let us explain to you the advantages of the Unity School of Christianity. If you desire a 6% investment, investigate our coupon notes. If you want an income from your money for the present, with an ultimate gift of the principal to the school, we will guarantee 6% under such an arrangement.

In the bonds of the brotherhood of Jesus Christ we greet you.

TRUSTEES OF THE UNITY SCHOOL OF CHRISTIANITY,
Kansas City, Mo.

KEEPING IN TUNE

MAY WHITNEY

A SPIRIT of harmony pervades the universe. We can contact it and bring our lives into perfect tune with it, if we will but listen to its ethereal melody and enter into its perfect rhythm. When we quiet our thoughts, our minds, and our bodies, we can feel the spirit of harmony as a gentle touch of peace blessing our lives. This spirit is omnipresent—within, without, and all about us—but we come in touch with it first within our own hearts. To keep in tune with it means not only peace of mind, but it also means perpetual health for the body.

To keep himself in tune with the great divine harmony of life is the most important business of man. Above the strife and the din of existence, there is always the eternal, heavenly symphony. At any time, under any circumstance, we can feel the peace of its tranquil melody. It is here just as the air is here. All that is required of us, to enter into its sweet harmony, is that we open our minds and our hearts and find the joy and the peace that we so much desire.

When our sense of harmony is lost we find our bodies unstrung and we call such conditions sickness or disease; we are momentarily out of tune. Discord in our lives and affairs easily passes when we are attuned to the divine.

It does not matter to us what discords are in others' lives; their lives have nothing to do with the discord in our own experiences. We are to regulate our lives by the perfect standard of harmony. If we listen to the discords that another person is making while getting his life into tune, we can never hope to regulate our own lives properly. Jesus gave the key, in these words: "What *is that* to thee? follow thou me." This bidding, "Follow thou me," points the unmistakable way.

In other words, we are not to pay one bit of attention to the dissonance in the lives of others. If one keeps in tune with the good and the true, he will help his neighbor swing into the perfect rhythm and both he and his neighbor will become part of the universal symphony.

But you ask, "If one is sick, if he is suffering, if he is diseased, how can he catch this spirit of harmony and make it express in his body as health?" The answer is very simple, but the mind and the thought of the individual decide as to whether its application is easy or difficult. The first step is to turn one's thought away from disease and to recognize that one is a child of God. As God's child he inherits all God's qualities. His life, His strength, His peace, His harmony are here this very minute. Recognize this and affirm that it is true.

God is the health of his people, but he can express his healing power in your body temple only through your willingness to recognize his presence as perfect life, unfailing strength, and enduring peace. "If God is the health of his people," you ask, "why are there so many sick?" Simply because the sick fail to call upon God and to recognize him as their health. We have long been taught to acknowledge the medicine bottle and other material remedies, instead of calling upon God. Every time we admit weakness, failure, and inefficiency we are failing to acknowledge God.

God is everywhere present as life, love, strength, and power. If you feel the need of more life in your body, acknowledge God as the one omnipresent life, expressing in every part of your being. If you wish to abide in the strength which never grows weak or weary, acknowledge God as your unfailing strength. Through this acknowledgment you attune yourself to infinite harmony and the Holy Spirit will be poured out upon

you, healing every ailment. Rejoice in the knowledge that God is the health of his people.

All of life's rewards, including health, happiness, and prosperity, come to us through our keeping in tune with infinite harmony.

We do not gain a knowledge of life and health by studying disease and death. We shall know more about life when we study life, and not the negative thing from which we seek freedom.

This principle is so simple that we can easily understand it. In school as children we studied rules that applied to mathematics; we kept thinking about getting the correct answers to our problems, instead of thinking about the mistakes and the erasures that we had made. We can never attain health by studying disease, but we can attain health by learning to apply the principles of harmony.

One needs to be conscious of his spiritual qualities in order that he may keep his life free from contention and in a perfect state of harmony; one of the most important of these qualities is love. The love of God expressing through man sets him free; it makes him know his oneness with all people. It helps him to be willing to forgive, to forget, to behold the Christ in every individual. Divine love does not bind any one to itself. It sets free, blesses, and inspires all whom it touches.

Selfishness, personal gain, and pride are all put aside through love's transcending power. Love blends; love gives of itself; love heals.

Our mistakes of yesterday, which came about through our lack of understanding of our oneness with God, need keep none of us from the blessings which are his today. Divine love frees and forgives the shortcomings of yesterday and blesses us with a new day filled with new inspiration, with renewed understanding of our unity with infinite harmony.

Jesus Christ is our example of one who kept in perfect tune with divine harmony. He recognized himself as the son of God, and kept in constant unity with the Father. He raised his consciousness to that of the Father, through prayer, meditation, and daily recognition of his sonship expressed in words like these: "I and the Father are one." "I speak not from myself: but the Father abiding in me doeth his works."

He proclaimed to us, "I came that they may have life, and may have *it* abundantly." To accept his teaching and to harmonize our consciousness with it will give us a greater expression of life and consequently a fuller realization of health in our bodies.

God's will for his children is the perfect expression of that which he is—life and harmony—else what virtue is there in the text, "I came that they may have life, and may have *it* abundantly"?

Since more abundant life is God's will for us, we should rise in consciousness to the place where we shall be in accord with this fuller expression of life.

Jesus Christ raised himself to such a consciousness of harmony with God that he could say to Lazarus, who had been dead four days, "Lazarus, come forth," and cause Lazarus to arise from the dead. Jesus had such an understanding of his unity with the Father that he could command the obedience of the elements. He said to the sea, "Peace, be still," and the waves receded.

Our keeping in harmony with God makes us perfect instruments for the expression of his mighty word through us.

All the beauty that we behold and all the melody that we hear come to us because of our attunement with the spirit of harmony. Both beauty of character and loveliness of face emanate from an inner peace that results from attunement with the infinite Spirit.

Sometimes we feel that we could live more har-

moniously, with less confusion and disorder in our lives, if we could change our environments. However, such a notion is baseless.

We carry our states of mind with us, and under entirely different surroundings we should still have the same problems in mind, body, and affairs that are ours now. We must learn where to begin to order our lives aright: in our own consciousness, with the state of mind in which at this moment we find ourselves. If we say with Paul, "None of these things move me" (A. V.), and stand by that proposition, we have made an important step toward keeping in tune with the universal harmony. States of mind are not altered by changes in circumstances or in surroundings, but circumstances and conditions are altered by changes in states of mind.

Knowing the importance of one's keeping his life in tune, be joyous, be happy, be enthusiastic about the good things in life. Put into action the joyous life and energy within you by talking and thinking about the good things. Give thanks to God for the blessings that you daily receive. Bless with your love and good will the people with whom you are associated; find joy in loving service.

We can live in such harmony with the Infinite that we need not suffer pain, we need not know sickness. Is this state not worth attaining? Let us enter into this joyous, harmonious state of mind which will make us healthy, keep us healthy, and fill our lives with peace and happiness.

CONSECRATION

TILLA BARBARA SPERRY

Resolve
To consecrate
Anew each waking hour
Unto the Christ, and feel within
His power.

THE TRUE CHARACTER OF GOD

H. B. E.

NOTHING can be more important than a correct understanding of God. Lack of such understanding has led to ineffectiveness in prayer on the part of a host of earnest people.

To go to the root of the matter I will discuss first the point that bristles with greatest difficulty for the orthodox Christian, namely, the impersonal nature of God. The assertion that God is impersonal does not really deny what people have held to be most dear in the doctrine of personality as regards God. They wish to know God as friend; they desire to love him and to be loved by him; they desire to be led by him. All these things are associated in their minds with personality, and for that reason they cling to the idea of a personal God. But in practical attitude metaphysicians who insist on the impersonal nature of God are no different from their orthodox brethren. They too are aware of God as Father and know him as friend. They too love God and feel his responding love. They too recognize the positive leading of Spirit. In short, they seem to realize in him all that the orthodox Christian desires in a personal God. At first sight this seems inconsistent.

The apparent inconsistency is due to the inability of the finite mind to comprehend the Infinite in its entirety; experience with the Infinite is bound to seem illogical and inconsistent when we try to express it in formal language. If the language held some word which could express exactly what is intuitively perceived to be true regarding God, we might avoid the antithesis between the words "personal" and "impersonal" by using a word which might conceivably express elements that belong to both words. I am per-

suaded that neither word expresses all that any one feels about God.

Why does the metaphysician choose the other term, "impersonal"? Because human ideas of personality are so inextricably associated with human personality, and this conception holds elements that cannot possibly be applied to God. If, for example, in praying to God we pray precisely as we would appeal to a person, we are making a grievous error. The person may or may not be moved by our appeal; no such conception is possible as regards God. In speaking to a person we have a sense of speaking to another; but God is omnipresent, so he cannot be "another."

In Truth we cannot speak to God as being outside ourselves, but the conception of a personal God leads us to attempt to do so. Praying to a personal God involves the element of beseeching. In Truth we can no more beseech God than we can beseech the sun to shine on us. In Truth we act with God just as we do with the sun. If we wish the sun to shine on us we get into a position where it can shine on us, and that is all there is to it.

When we wish to enjoy what God has for us we likewise get into a position where he can give it to us. Since this is the true method of prayer it can easily be seen why the metaphysician prefers to use the term "impersonal" as applied to God. It means that as regards God we stand in a relation similar to that in which we stand as regards the mechanical forces of nature. We do not beg steam to work for us, but we build engines in such manner that it *will* work for us. This we do in accordance with law. Now we have discovered that there is a law of Spirit, and a new science has arisen in consequence. It involves no more of the personal element than physical science does. It does not entail beseeching anybody.

What the orthodox Christian accomplishes through

prayer to a personal God is accomplished by indirection. A prayer of beseeching may be uttered with such faith that it amounts to "speaking the word." But it is surely better to know how to speak the word directly, and in that knowledge results follow much more surely.

If it be true that God is omnipresent, then God is in me and in every one of us. That which speaks from God, the creative word that issues from him, does not (in omnipresence) proceed from God outside of us. In the infinite there is no quantitative conception—there cannot be more of God outside us than within us, nor can it be conceived that the creative power of God resides somewhere at a distance from us. Thus when we arise to a consciousness of oneness with God, and in Spirit speak the word, that word has creative power. But under the old conception of a personal God, perhaps off somewhere in the heavens, we should have regarded it as blasphemy to speak any word as of ourselves; we should have supposed ourselves to be under the necessity of persuading that extraneous power to speak the word for us. For this reason metaphysicians prefer to speak of God as impersonal, feeling confident that consciousness of him will establish the tender associations implied in the word "personal."

Again, God is principle. The power to speak the word does not mean that we can do anything that our selfish personalities might desire to have done. The principal attribute of God is perfect love and goodness. The word that we may speak, therefore, is not any word that in our selfish personality we may choose, but a word that belongs to the universal good, which is God. For example, I may not use my power of speaking the word to bring about a certain condition that would advantage me to the detriment of my fellows. The words that I may speak with power are words spoken in the universal sense. Thus, to heal an adverse

condition I may speak the word "peace." Peace belongs in the universal. It is good for all people, whosoever they may be. There cannot be the slightest hint of personal advantage, to the detriment of others, in the word "peace." If it is a matter of health, or a matter of finance, or whatever the untoward condition may be, I may be sure that I am speaking in accordance with principle, i. e., as God, if I speak the word "peace," or "love," or "substance," or some other word that expresses the character and being of God.

Again, the conception of God as principle requires that in speaking the word I do it in full consciousness of my union with God. Normally this ought to be always the case, but since there has been so much false thinking it is necessary now that I first enter the silence and by deliberate effort of will consciously become at one with God. Principle means that there is a law governing these things. There is no power in the human personality as such; a man has power only as he is consciously identified with the divine principle within him. His word therefore cannot be made to serve personal ends; it can serve only divine (i. e., universal) ends. All the efficacy of prayer for a personal good depends upon the recognition that the good is to come not to satisfy personal desire, but to manifest the principle of goodness itself, which is characteristic of God. It is always God's will that is done, not ours; and he who prays according to principle will judge all things from the standpoint of God's will, not his own.

That God is principle does not mean that he is cold and without compassion; it rather establishes the constant availability of the goodness that is in God and of God. It means that this goodness is not resident in any personal choice or caprice. God is not subject to feelings, nor does he experience emotional reactions, as a man does. He is always and consistently good, and that goodness can be relied upon, in the same

manner that men rely upon the absolute workings of a physical law. It means that the goodness of God is available according to the same scientific method that prevails in man's conquest of nature.

All-powerful words are the attributes of God. They are realities, things that are. Thus peace is not, as commonly understood, a condition of absence of inharmonious conditions. Rather, inharmonious conditions represent the absence, in consciousness, of the positive factor which is peace. One may obtain relief from inharmonious conditions, therefore, not by seeking the removal of specific things regarded as evil, but rather by establishing peace, the positive factor, by speaking the word of peace. Similarly, health is not a condition of absence of disease. Disease is, rather, the absence, in consciousness, of a very positive factor called health. Health is the real, disease is the unreal—just as light is the real and darkness is the unreal. Light has substance, darkness has not. Light is not a condition where there is no darkness; but darkness is a condition where there is no light. After this manner Truth reverses the ordinary concepts of sense, and forces us to dwell upon realities in our thinking. When by our thought we establish in consciousness the realities —peace, health, prosperity, wisdom, light, love—then the unreality known as an evil condition disappears as darkness disappears when light is turned on.

That the attributes of God—peace, love, joy, harmony, abundance, wisdom and so forth—are the eternally positive things in the universe is a principle which is as absolute as any in mathematics. This principle has no time or place, but, like the principles of mathematics, is everywhere and always available. Thus it becomes the basis of a scientific method of prayer. Prayer is not the beseeching of an individual for the granting of a request. Such a conception is derived from human experience. To attribute human character-

istics to God is anthropomorphism. True prayer is that which corresponds to the true character of God. It is the conforming in spirit to the law of things that are, and getting results because of the operation of divine law, not because of the fiat of a divine person. In the one case the individual who prays is in the position of a mere suppliant; in the other he is an executor of a divine law of which he himself is a part.

That there is, however, a personality about God is evident from the fact that we can so work with divine, impersonal law. A stream does not rise higher than its source, and we cannot be self-conscious doers unless we have had our origin in that which is itself self-conscious Doer. There is a divine will, and "will" is hardly separable from personality. It has, however, as judged from the human side, impersonal characteristics. A man's will is shaped under conditions of limitation, ignorance, and weakness. The will of God is determined under conditions of omnipotence, omniscience, and omnipresence. It is impossible, therefore, that God's will should have any of the variability that we ordinarily associate with the human will. It is never contingent on this or on that. It always and invariably is. Thus personality (as regards God) and principle are not in contradiction. What we call error as regards God is thinking of him from the standpoint of personal man. A personal God is something far different.

Why did Jesus Christ bid us ask that we might receive, if the prayer of beseeching is wrong in principle? Because all prayer is the expression of desire, and asking is the natural method of expressing desire. Much depends upon the point of view from which we ask. If we ask humanwise, as expecting to induce a reconsideration of purpose and will, we are not asking in the way suggested by Jesus Christ—for "your Father knoweth what things ye have need of, before ye ask

him." In his teaching about the Father, Jesus Christ emphasized the steadfast principle of good. The Father has no will but a good will. One should ask only as knowing what the will of the Father is, and that asking should involve a determination to put oneself into position where that will can effectively operate. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." This is not begging, nor pleading, nor beseeching. A child may ask his human parent for his daily food, but there is no sense of begging for it, or pleading for it. And we may say that the ideal human father is impersonal as regards providing for his own child, i. e., his will is a settled and invariable thing, not subject to circumstances or variable whims. I think that this is what we really mean by the "impersonality" of God.

CO-OPERATING WITH GOD

Fear does at times deprive us of the power to move, but more often it causes panic and we rush wildly about, accomplishing nothing and causing destruction by our heedlessness. To learn to stand still and do nothing on the external, but to be conscious of the steady activity of the Spirit within us and let it manifest through us, is a lesson so well worth while, so priceless when learned, so marvelous in results when applied, that no effort of self-control is too great to expend toward that end. Coöperating with God is so different from trying to extricate ourselves unaided from limitations and difficulties that it is a never ending wonderment to us as we realize the sure, resistless power that is working quietly and perfectly, bringing order out of chaos.—*Scientific Christian Training.*

Daily discipline helps to build a consciousness that can be relied upon to keep one in health and peace. We recommend Unity Daily Word for this purpose.

WHAT DO WE BELIEVE

M. Law

EITHER we believe Truth to be an actual, living principle which, if properly understood and applied, will overcome all adverse material conditions—or we do not. Either our faith is in God as omnipotent good, the one and only reality, the source and the substance of infinite life, love, wisdom, youth, beauty, and abundance —or our faith is in evil as a power mightier than good. Whatever excuses we may plead, there is no tenable middle ground.

This means that if our trust in the efficacy of Truth is bona fide, if our faith is not adulterated with man's specious dream of the coequality of good and evil, our actions will be predicated upon that trust and that faith. For it is an indisputable fact that what we really believe, we shall put into practice, just as we go about our daily affairs convinced that the sun will rise tomorrow. In other words, regardless of what we may allege to the contrary, if we do not live Truth we do not wholly accept it as the infallible extirpator of error, which it purports to be.

The utmost loyalty to principle is demanded of those who would successfully follow the path illumined by the Christ consciousness. In order to obtain great results, we must live our faith; we must demonstrate our sincerity by our acts. Real attainment in any appreciable degree is impossible so long as we fluctuate, in our beliefs, between matter and Spirit. As students treading the high path we cannot consistently rely upon Truth today and appeal to the fetishism of drugs tomorrow. There is not much benefit to be derived from depending on Truth now and relying on a surgical operation next month; from making frantic material efforts looking toward supply on one occasion and

exercising a necessarily limited faith in Truth as our prosperity at another time; from employing Truth as our justice at one moment and putting faith in a lawsuit later.

Suppose that you saw two dogs fighting and wished to separate them. Should you get down with those dogs and fight with your teeth as they do? If you fought as dogs fight, would not the inevitable result be defeat for you? Should you even consider entering such a struggle on the dog level? On the contrary, should you not go about the task of ending the combat by employing your great knowledge and power? Obviously, on the dog plane dogs are our masters. Nor will the outcome be different when, in other emergencies of life, we pit error against error, oppose evil with evil, fight fire with fire, as it were. When man, armed with material weapons, descends from his spiritual tower to do battle on the adverse plane, error is the certain victor—perhaps not at once, perhaps not today or tomorrow, but ultimately, and without recourse.

Do you question this statement? Tell me, then, are you growing old despite all your material efforts to baffle age? Doubtless you exercise, you bathe, you breathe pure air, you discriminate carefully in the quantity and the quality of your food; perhaps you are indefatigable in the application of beauty lotions, facial creams, and hair tonics. Even so, you are not deceived. In your heart you know quite well that, little by little, day after day, time is engulfing you, ravaging your face, plucking out your hair, undermining your body, beating you down to the dust. And why not? You are fighting dogs with your teeth.

Are you recurringly and chronically ill, although you have at your command the most efficacious drugs, the most skillful and conscientious of physicians? Are you poor notwithstanding your fretful toil, your ceaseless endeavors to do others before they do you, in spite

of your shady business or professional practices, your dishonest advertising, your parsimony, your hoarding for that rainy day whose advent you anticipate so confidently? Again you are engaged in the hopeless task of fighting dogs with your teeth.

From a metaphysical standpoint it is clear that the more strenuously we flourish material palliatives in a conflict of ideas, the more ferocious our antagonist becomes; that as our efforts grow in violence, so will our imagined enemy increase in vigor—and this for the simple reason that by our very energy we admit to ourselves that we have much to overcome. Since evil is nothing but a creation of man's misdirected thought, we merely feed and strengthen it the more we prolong our contemplation of its seeming capacity for malevolence. In brief, whatever we hate and fear becomes potent just to the extent that we hate and fear it.

Thus after a roundabout journey we return to our original question: What do we believe? Is our faith centered in God as the one reality, the one power, the one presence? Or is our allegiance divided between good and evil, Truth and error, Spirit and matter—with emphasis on the second member of each pair?

For the purpose of illustrating the point of view implicit in a genuine faith in and understanding of principle as our unfailing supply and support, let us assume that you, a student of Truth, are "down to your last dollar"—literally the last; that you are friendless, homeless, jobless; that, materially speaking, you see no possible way of escape from abject poverty. In these circumstances should you have the courage to spend that entire last dollar for only one meal? Should you cheerfully give that dollar to some one whose necessity was greater perhaps than your own? Could you fearlessly relinquish that dollar, firm in the belief, regardless of all appearances to the contrary, that your trust in Truth and your knowledge and understanding of prin-

ciple would bring abundant supply for your every need?

Here is an extreme picture, but it is intended only as an exposition of the attitude that we must maintain if we are to rise to a complete demonstration of the teachings of Truth. If we cannot successfully meet the test indicated, plainly our faith in God as prosperity is not all that it should be. Possibly you will object that this is a counsel of perfection. Very well, I admit that it is; and as my authority for counseling perfection I refer you to Christ's words, "Ye therefore shall be perfect, as your heavenly Father is perfect."

I once heard a spiritual teacher relate an experience that she had had with a Truth student, a woman whose erroneous habit of thought was delaying demonstration in a financial problem.

It seemed that as a last resort the student appealed to this teacher for help in collecting a large sum of money then long overdue, money which no material effort on the part of the student had been able to dislodge from the grasp of the man in whose wrongful possession it was. The teacher took the case and did her best to realize the omnipresence of justice, honesty, and unselfishness. However, as time passed and her treatments proved of no apparent avail, she began to feel that some element of reprobation still lingering in the student's consciousness was responsible for the seeming failure to demonstrate.

"After reaching that conclusion, I set a trap," the teacher related. That is, when next she saw the student she questioned her subtly, to the end that the suspected error might be unmasked and rendered impotent.

"This man who owes you money," she suggested, "is honest, is he not?"

The student gestured disdainfully. "Honest! Of course not; if he were honest he'd pay me."

"You believe, then, that he is dishonest?"

"Oh, very dishonest!"

"And you really expect a thoroughly dishonest man to pay his debts?"

The student was nonplused for a moment. Here loomed a point which hitherto she had entirely overlooked. But the implication was clear. In her own mind lay the hidden barrier, the habit of unrighteous judgment which had thwarted all efforts to bring into manifestation that justice which was eternally hers on the plane of reality.

"As a result of this little lesson in Truth thinking," stated the teacher, "the student changed her mind, the debtor then changed his mind—and the money was soon forthcoming."

The incident just detailed is a pithy cross-section of a condition much to the fore with beginners in Truth. Beginners, as a class, may be divided into two general groups: those who habitually blame others for their misfortunes and those who believe that the adverse circumstances with which they have to contend are due to their own wrongful acts; in other words, those who pity themselves and those who condemn themselves.

Both the self-condemner and the self-pitier are worshiping at the altar of error, although neither is aware of the fact. True, the self-condemner (who incontestably was once upon a time a self-pitier) has advanced to the point where he sees clearly enough that the practice of blaming others for the mischances and miseries of life is a mere selfish evasion of individual responsibility—the easier way, and therefore the common way—whereby material man strives to retain at least a modicum of self-respect. But even so, he has yet to grasp the fundamental truth that condemnation of self is a positive recognition of evil as an actual entity working within one's own consciousness, just as the self-pitier has to learn sooner or later that the adverse conditions which crowd continually into his life are not

caused by the persons upon whom he is so ready to visit his condemnation, but are the result of his own wrong thinking, thinking that gives evil a power and a presence which in reality it does not have and never did have.

After all, results are the sole satisfactory proof or disproof of any teaching. If we get good results from right thinking and bad results from wrong thinking, the conclusion is obvious—and the wise man and the wise woman will be governed accordingly.

LAUGHTER

In one of the hospitals near Washington during the Civil War, a Southern girl, who was popularly known as the "laughing sprite," was refused admittance because of her noisy laughter, but the soldiers were so eager to see her happy face that she was readmitted despite the protests of the sober but well-meaning nurses. The soldiers declared that her jolly laugh did them more good than all the quinine in Uncle Sam's medicine chests.

To think that only those that are gifted with the power to laugh are able to be humorous is a sad mistake. We may cultivate the cheerful and pleasant nature just as well as forming the quiet, serious frame of mind. However, if we neglect to keep up our cheeriness, we shall surely slide back into the old humor. It is easier to be morose than merry. It pays to be merry, not only because of one's own happiness but because it will add years to one's life and will help greatly to ward off sickness. . . .

"Laugh and grow fat" is a valuable proverb. If every one could follow it, the sum total of happiness and general healthfulness would be greatly increased.—*Reality.*

"Did it ever occur to you that life might grow beautiful if it were made transparent?"—*The Vicarion.*

SOME ONE PRAYED

ADELAIDE HENSLEY

EARNEST prayer is always answered, for, "whatsoever we ask [in faith] we receive of Him." And it appears that to pray for, and with, little children is one of the surest and quickest ways to demonstrate the power of God to heal.

In a mid-Western city where a Unity center is conducted successfully by a student of Truth who not only knows the law of God but who lives it in her everyday life, there came an awakening. It was an awakening, not only to members of the Unity center who knew about their leader's work for a little child, but to the father of the child, who had not believed in Christian healing. This case, which has come under my observation, has strengthened my own faith and remained a light on my path through many dark places.

The little girl, whose mother was a student of Truth, became very ill. The mother prayed, but the father, quite panic-stricken, called in the best medical aid he could find. The well-meaning physician shook his head gravely and expressed doubt as to the child's recovery.

The mother understood definitely that the physician could not save the life of her child. But she understood quite as definitely that God could, and would. Without telling the father of her intention, the mother telephoned the leader of Unity center, whom we shall call Mrs. B——. Mrs. B—— did not claim to be a healer. But it was her practice never to miss an opportunity to do God's work.

"Blessed are they that wash their robes, that they may have the right *to come* to the tree of life."

Mrs. B—— had scarcely asked God for guidance in the matter when a plan for helping the little child became clear to her. Immediately she went to a store

in the neighborhood and purchased a growing flower, a brightly colored notebook, and a colorful pencil. On the way to the child's house, Mrs. B—— constantly affirmed perfect health, happiness, and harmony. When she arrived the child apparently was desperately ill.

"Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom."

With no reference to the child's condition, either by word or attitude, Mrs. B—— presented the growing flower, saying:

"I was thinking about you today and wondering what little girls thought about. I wondered how many things little girls had to be thankful for. Grown folks have so many things to be thankful for that they can hardly be counted, but what about our little friends? So I have brought you a flower as a reward for the good work which I shall ask you to do for me. You will enjoy the flower, your reward, while you are writing down in this notebook, for me, the things that little girls have to be thankful for. You are my little friend and I should like, especially, to know what you have to be thankful for. Just as soon as you have filled this book I will come and get it. Why, it must be wonderful to be a little girl! God so loves little children."

The first note of thanks that went into the notebook was for the flower; but that was only the beginning. The child wrote and wrote until she had carefully enumerated in the book everything for which she had to be thankful. Then she called in all the other members of the household to help her think of added blessings. And when the neighbors came in she virtually drafted them into the "blessing bee."

The mother prayed. Mrs. B—— prayed. The child lived all day in a prayerful, thankful, state of mind. So filled with love and goodness and harmony was her

mind, that inharmony (illness and "dis-ease") could not stay.

"He that was dead sat up, and began to speak."

It had been morning when Mrs. B—— had called and found the little girl almost delirious with fever. But when the doctor made his second visit that evening, the child was running about the house still looking for blessings. The physician found no fever, no symptoms of illness. His patient was entirely healed, and was growing anxious for her six o'clock dinner.

The doctor could not understand it. There are many who have eyes that see not (divine light) and ears that hear not (divine truth). In due time all eyes shall be made to see and all ears shall be made to hear, and all people will understand the power of faith and prayer to harmonize all life's problems.

WHO DOETH MY WILL

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of schools,
And the craft of tongue and pen;
Bewildered in its search,
Bewildered with the cry:
Lo, here! lo, there, the church!
Poor sad humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
Not he that repeateth the name,
But he that doeth the will!

—*Longfellow.*

THE SPIRIT OF TRUTH

COLUMBUS BRADFORD

CHRIST'S promise to his followers that after leaving them he would send them the Spirit of truth is the outstanding feature of the closing days of his career on earth. In expressing this promise he made use of various terms, such as "the Spirit of truth," "the Holy Spirit," "the Comforter." The Holy Spirit is also called the Paraclete, which is the English translation of the Greek noun *parakletos*, which comes from a verb meaning "to call to one's side," hence an advocate, or helper. The pronouns used in connection with these various terms are in some cases masculine and in some cases neuter. As an instance of the use of the neuter pronoun, note Christ's first mention of the coming Comforter, as translated from the Greek text by Rotherham:

> The Spirit of truth—
> Which the world cannot receive,
> Because it beholdeth it not nor getteth to know it.
> But ye are getting to know it;
> Because with you it abideth,
> And in you it is.

Some of our English versions disregard these neuter pronouns in the Greek text, and translate them as if they were masculine. Paul's statement (as given by Rotherham) in the 8th chapter of his epistle to the Romans, "The Spirit itself beareth witness together with our spirit," is rendered thus in the American standard version: "The Spirit himself beareth witness with our spirit." In recording some of Jesus' other statements concerning the Holy Spirit, the writers use the masculine pronouns.

We infer that both the original writers and the translators use their pronouns as indicators, in a measure at least, of the extent of their individual conceptions regarding the personality of the Spirit of truth. Instead

of calling the Spirit of truth a person, perhaps it would be better to say that it partakes of the quality of personalness (to use a term employed by Judge Troward), and to say that by virtue of that quality it constitutes a spiritual mediary through which the invisible Christ can function through all the future to impart the Christ consciousness to human believers.

It seems that at times the great Teacher set forth this promised Spirit of truth as a distinct personality; but we may regard that method of teaching as one that was necessary at the time, just as his use of parables was necessary throughout his teaching career. His disciples were mystified by the paradox of his going away from them and still continuing to abide with them, so he found it necessary for the time to speak of the promised one as "another," while in reality it was to be his own invisible presence in each of them. Immediately after he had told them that the Father would send them "another Comforter," he said, "I come unto you"—that is, through the mediary of the promised Spirit of truth. This truth appears in the same way in the great commission that he gave to his followers after his resurrection, when he directed them to baptize believers "into the name of the Father and of the Son and of the Holy Spirit," and then added, "And lo, I am with you always." Obviously he meant that he would be with them invisibly through the mediary of the Holy Spirit.

In this great commission is mentioned an apparent trinity—three persons in one Godhead—but Jesus Christ's concluding promise so identifies the Christ with the Holy Spirit that we have only a seeming trinity. Furthermore, in another place Jesus made it clear that in so far as the promised Spirit of truth was to be regarded as a person at all, it was not as an independent, self-acting ego or entity, but always and only as the spokesman of the invisible Christ. "He shall not

speak from himself; but what things soever he shall hear, these shall he speak . . . he shall take of mine, and shall declare *it* unto you." The saying of Jesus Christ, "whom [which] the Father will send in my name," perhaps more than any other identifies him with the promised Spirit of truth.

It should be noted in this connection that the Scriptures from first to last reveal that Divine Mind functions as a duality rather than as a trinity. And further, if we accept Drummond's analogy of "natural law in the spiritual world," we find this duality to be very similar to the condition in electricity that is called polarity, in which two separate centers of electric energy called poles act and react upon each other in the production of various phenomena. Back of the phenomena of positive and negative poles of electricity the metaphysician's eye sees corresponding spiritual noumena in Divine Mind. This duality and this polarity are mentioned in the very first chapter of the Bible, "In the beginning God created," where the Hebrew noun translated "God" is *Elohim* (plural number). This use of the plural Hebrew noun is an indication that the Divine Mind is a duality, consisting of an inner and an outer ego in the one and only God, inner and outer acting and reacting one upon the other somewhat as the two poles of electricity act upon each other.

Consistent with the use of this plural noun "*Elohim*," in the 1st chapter of Genesis we find the plural pronoun "us" in the expression, "Let us make." In other books of the Old Testament, particularly in Isaiah, we often find the first personal pronoun, in certain "Thus saith Jehovah" sentences, appearing twice in succession. In such cases the pronouns are generally connected by the word "even," but as that appears in italics we know that it was not in the original Hebrew, but was inserted by the translators. If we translate it, "I the inner—I the outer," we shall bring out the fact of the

duality and polarity. Sometimes we actually have it, "I am the first, and I am the last," corresponding to the New Testament phrase, "I am the Alpha and the Omega, the first and the last."

In this that we are calling duality and polarity in the Divine Mind, we have an echo of the 1st chapter of Genesis in the 1st chapter of John's Gospel. Here we have God and the Lord as the inner and the outer. We can perhaps bring out the meaning more clearly by using the Greek words, *Theos* and *Logos*. These words indicate the duality, and the polarity is implied in the Greek preposition, *pros*, followed by a noun in the accusative case. "In the beginning was the *Logos*, and the *Logos* was *pros ton Theon*" (literally, with the God); in this case we are justified in translating the phrase, "and the Word was reciprocal to God," or more fully, "and the Word stood over against God in motion back toward God." Then follows in our English versions, "and the Word was God." But we should by all means follow the order of words in the Greek text, and translate it, "and God was the Word." This may seem, on the surface, a distinction without a difference, but such is not the case. God *(Theos)* is the supreme original, the innermost of Being, whose expression into the realm of the outer is the *Logos*, the Word. Therefore if we say, "the Word was God," we speak of divine unfoldment in reverse order. But if we translate in accordance with the Greek text, "and God was the Word," we are in harmony with fundamental truth.

In this condition that I call polarity between the *Theos* and the *Logos* is involved the entire creative process that produced the material universe. "All things were made through him," the *Logos*, not "*by* him" as the King James version has it. The creation came through the *Logos* by action, reaction, and interaction between the *Theos* and the *Logos*. By this means was

effected a condensation of the subtle outflowing life substance into the denser material subsequently spoken into form by the *Logos*, or Word. "That which hath been made was [originally] life in him" (margin). Here again we find it very important to follow the order of words and the punctuation in the Greek text of the New Testament. The American standard version, in the body of the text, reads, "Without him was not anything made that hath been made. In him was life." But in that translation a great fundamental fact of Being is obscured. Let me repeat the preferred rendering: "Without him [the *Logos*, or Word] was not anything made. That which hath been made was life in him." This makes clear the fact that all of that which we call matter and the myriad forms constructed therefrom—the material universe—was originally stored-up life in, or life substance flowing out of, the *Logos*, the outer of what, in the language of Judge Troward, we may appropriately call "the great primary polarity of Being."

In conclusion, it should be noted that the advent of the Spirit of truth did not mean the addition of a third person in the Godhead, but only a readjustment of polarity, so to speak. In the early public career of the Christ it was declared that "the Spirit was not yet." Spirit, of course, had always been, for "God is Spirit." In fact, originally there was only Spirit. But Spirit in the rôle of Paraclete, Advocate, Comforter, was not until after Jesus was glorified, until after he had gone away to the Father. That is to say, by analogy from the physical laws that we are metaphysically and reverently trying to employ for the clarifying of a great truth, what we have designated as the outer pole of Being, the *Logos* or Word, has gone within and merged with the inner, while the Spirit of truth has been sent forth to dwell in the human ego as the future outer

pole. It is the same ancient "primary polarity of Being," but readjusted, so to speak, to operate henceforth on a new basis, with vastly increased power. This is not to say that the power of God was increased, for omnipotence cannot be increased. But the power that was manifestable, utilizable, through the human ego was vastly increased. "And greater *works* than these shall he do; because I go unto the Father."

If any truth seekers who read these lines have had difficulty over the doctrine of the trinity in the old creeds, I commend to their consideration this doctrine of duality and polarity. Of course in any polarity there can never be more or fewer than two poles, and that is what we have found in the functioning of Divine Mind. Wherever in the Bible three personalities in the Godhead are mentioned, two of them will be found acting together in one or the other of these two so-called poles of Being. From "the beginning" until after the time when "the Word became flesh, and dwelt among us," the polarity was God and the Word—*Theos* and *Logos*—*Theos* the inner, and *Logos* the outer. Then when the Christ went to the Father, and the Spirit of truth came, we had from that time on two elements in each pole of Being—the Father and the Son constituting the inner, and the Spirit and the human ego constituting the outer. Using the Greek words again, and for the sake of uniformity and euphony using one of them in the genitive case, we may express this polarity as follows:

Theos and *Logos; Pneumatos* and *Anthropos;* or, God and the Word; Spirit and Man. This, then, is the polarity of Being since Pentecost. The inner pole is perfect, and on its own part functions perfectly. The Spirit component of the outer is also perfect, but the polarity as a whole can never function perfectly until every human being comes into complete possession of "the mind of the Spirit."

ALL THAT THE FATHER HATH IS MINE

EDITH KINLEY

WHEN I first came into my inheritance and realized that all the good things in the world really belonged to me, my favorite statement was, "*All that the Father hath is mine.*" I said it many, many times before I realized that it was not altogether true. It was absolutely true in the sense that God had placed all of his good before me, but it was not all mine until I learned how to make it so. My realization came in this way.

One day I attended a concert. I had bought a ticket to the concert and I knew that that ticket entitled me to all the pleasure, all the harmony, and all the satisfaction to be had in the music. I thought that I was getting all that until I chanced to glance at a little white-haired lady who sat beside me. Instantly I knew the difference between the mild satisfaction that I was getting and the deep soul-stirring rapture that this woman was experiencing. She was all alive and aglow with interest and enthusiasm; she seemed to anticipate every note. I had never imagined that there was so much pleasure to be had from music as this woman was getting. At the time I could not remember ever having enjoyed anything in my life as much as she was enjoying this music.

When the concert was over she seemed reluctant to go home, and I was reluctant to leave her. I wanted to speak to her—one is always attracted to a radiantly happy person—so I stopped to help her with her wraps. As I did so she looked up into my face and said, "Well, we got our money's worth out of that, didn't we?" I said, "Yes, I got my money's worth but I didn't get as much for my money as you did." She said, "Oh! you didn't understand it all." I do not know how she knew that I did not understand it all—but she knew.

Then she gave me a friendly little pat and said, "But never mind, when you have studied and practiced for forty years you will get as much music for your money as I do."

I, who had given such a little time to the study of music, was expecting to get as much out of a concert as a woman who had practiced it and studied it daily for forty years. I got something from the concert, of course, but I did not get all that was there for me—because of my limited understanding of music. When we say, "All that the Father hath is mine," we know that all of the good things of life are before us but we get only that which we have the understanding to grasp. And the little lady said that understanding comes from study and practice.

Every time we listen to a splendid sermon we probably get a good thought or a good idea, but we fail to get all the meaning out of the talk unless we understand what it is about; and the more we meditate and study on any subject, the more we practice any teaching, the better will be our understanding of it.

We all recognize God as substance—or we say that we do. We know that every good thing we possess comes from God—"Every good gift and every perfect gift is from above"—yet I suppose not one of us is really receiving all that the Father has in store for him. Our supply is limited only by our capacity to receive. Our capacity is measured by our understanding and our understanding is developed by study and by practice. We need no textbook for this study, but we do need to go within ourselves to the principle of Truth and we do need to practice or use what we already have.

After making a demonstration or two, we should not sit back and say, "Now I have a prosperity consciousness, I understand all the law," and more than a student of music, after mastering a piece or two, should stop work

and claim to be a musician. We must continually practice what we know of the law of prosperity, the law of giving and receiving, in order to hold what we have. We must continually think and meditate on our oneness with God before we can say with understanding, "All that the Father hath is mine."

SPIRITUAL HEALING

I was asked recently at a public meeting (after speaking upon another subject) for instructions as to visiting sick friends with a view to healing.

I replied that I know only of spiritual healing and that requires training combined with self-denial and great patience, especially as to results. The would-be healers must first get their minds into tune with the Divine Mind; they must keep the three golden rules —never grumble, never worry, and never be offended.

They must be convinced of the possibility of healing and that the power does not originate with them but is conveyed through them.

The great divine power is always ready and more than willing but requires human channels of expression; shall we say the incarnation is still proceeding—God manifest in humanity.

That entails (I say this with great reverence) that truly to follow Christ means to imitate him in manifesting by word and deed the wonderful love of the Father.

It is necessary, for healing work, to eliminate every thought of self, which is very difficult at first, but becomes easier as we by prayer and meditation open our hearts to the divine compassion—that is, sympathy and pity are not sufficient; we must be filled and thrilled with a deep feeling of sympathy, which then demands a practical outlet. . . .

If our preparation is complete, the right words and action will come to us. We must affirm health, not say, "I hope you will recover."—*H. Blundell; Healing.*

THE WAY TO HEALTH

JESSIE CAMERON BROWN

ARE people today seeking the way to health? The number of hospitals in every city is mute testimony that people are seeking health. The many sanitariums that are devoted to teaching methods of physical culture and special diet reforms also testify to mankind's search for health. What is the way to health?

Let us ask first, What is health? Health means wholeness, and we desire health, or wholeness, in all aspects of our lives—health of mind first perhaps, then health of body, health of financial conditions, and health of environment (including working conditions and the contacts of human love and friendship).

In order to have health in any of these realms it is necessary for us to be at one with God; or we might express it another way, and say, in tune with the Infinite. As we deviate from such oneness or get out of tune with Infinity (or Perfection), so does our health fail us in some particular.

But as we know the cause of such failing in health, we know the way to attain health or to regain health.

How can we attain oneness with God, or how can we get in tune with the Infinite? By making acknowledgment. We live in God at all times, and God lives in us. God is perfection at all times. Perfection is within us and surrounds us at all times. But we do not always know it. How can we come to know it? By making acknowledgment.

If health seems to be failing us in any particular, it simply means that in that particular we are forgetting God (Perfection). Let us then make acknowledgment of God's omnipresence, and particularly in the realm where we seem to be unconscious of it.

If one seems to be unaware of God, in his mental

life, these statements will help him: *God is Divine Mind. I am the child of God and a channel through which Divine Mind works*, or *The light of divine understanding illumines my soul and perfects my vision.*

If one has lost the consciousness of his oneness with God manifesting as physical health, let him meditate well on these words: *I am the offspring of the living God; I am one with his infinite life. This life flows freely through me, purifying, vitalizing, nourishing, renewing, and strengthening me, through the power of Jesus Christ.*

One who, for the moment, is more conscious of lack than of God's great abundance, will be helped by this statement of Truth: *I rejoice in the bounty of God, constantly manifesting to meet my every need.* If this affirmation is used conscientiously and persistently, it will increase one's consciousness of prosperity, and in consequence prosperity will manifest in his outer affairs.

For harmony of environment one should think much of God's presence, which is with him at all times:

God is the light and the strength of my life. My life is divinely ordered. Divine order and divine harmony are now established in my mind, body, and affairs.

A TITHE TO GOD

A tithe to God? Is this too much
For all he does for me?
He gives me shelter, love, and friends,
His princely gifts each day he sends;
His hand in all I see.

A tithe to God? His loving touch
Creates my world anew;
And all the world bows down in prayer;
Each little bird and blossom fair,
Does all that it can do.

—*Anna M. Wirth.*

THE PURPOSE OF UNITY

UNITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we go on in our searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity), see page 268.

THE HOME

WORDS ARE SEEDS

ALICE L. RUTH

GLADYS had a hasty temper and a sarcastic tongue. Her mother warned her that words are seeds, that speaking them is the process of planting, and that they are sure to bear fruit according to their kind.

"Gladys, you will reap a harvest of sorrow and humiliation," she said, "unless you make a speedy change and practice a forgiving love toward those who chance to offend you."

Gladys secretly thought that her mother did not understand how to deal with modern young people—twenty-five years had passed since her mother had been fifteen, and girls of today were quite different from those of Mother's time. Gladys would take no slights with meekness—no, indeed; her companions must learn to treat her with consideration or be embarrassed by her sarcasm or ridicule until they learned that it was unsafe to displease her.

Minerva White once said: "I would rather have any girl in school angry with me than Gladys Mills, for no one else can think of such aggravating things to say. I just burn and quiver under the lash of her tongue."

At last a day came when one girl dared to give a party and leave Gladys out; soon another followed her example; then it became apparent that no one wanted to hear Gladys' bitter speeches. Quite indignant, Gladys went to her mother for help "to square things." Mrs. Mills was obdurate in refusing to help.

"Let me have a party, Mother," Gladys begged, "and I'll give those girls something to remember."

"We will have no spite parties, Gladys," her mother firmly assured her. "That is not the way to promote peace among your associates. Your part is to ignore the slight, to give your attention to your school work, to speak courteously to your classmates as though you were not disturbed, and to refuse to be disturbed."

"But, Mother," Gladys argued rebelliously, "can't you see that if I tamely submit they'll leave me out of everything? That is just what they want to do."

"Then, Daughter, you should not force your presence upon them. There is a way to meet this incident so that it cannot hurt you. You were not hurt by being left out of those parties; you are hurt only by the bitter thoughts you have held since you knew that you had been left out of the parties. Your own thoughts have hurt you. Now stop thinking of these petty affairs. Become a good student and your teachers will appreciate you. Gladys dear, put the whole matter lovingly in the hands of the Father, with special stress on the 'lovingly,' and know that only that which is for your highest good will come to you. God's laws are always effective and they are never out of date; they will fit every occasion—as they always have."

School days became rather trying for Gladys. She missed the arm-in-arm intimacies of the girls as she went and came alone. It was hard to think lovingly when blame and resentment struggled for expression. School became a dread thing; each day seemed worse than the preceding one. Then one day a glad message came that lifted the burden. Miss Love, a teacher of English, invited Gladys to spend a Saturday afternoon with her in the country and promised to call in time to take an interurban car at 1:30.

It was a sunny October day, and they passed many splendid homes with beautiful gardens. One palatial home surpassed all the others in loveliness.

"That," said Miss Love, "is the home of the Mil-

brookes. Mrs. Milbrooke was Elinor Forrest. Her mother was a widow, but she managed to put Elinor through high school and then secured a position for her in a large department store."

They left the car, near a bridge, a river, and many big trees.

"Isn't this an ideal place to spend a quiet afternoon?" Miss Love asked Gladys, as they followed a narrow path between tall trees which led to a grassy plot shaded by more trees and hospitably provided with rustic seats.

"Yes, Miss Love," Gladys assented, as they sat down beneath a giant maple. "But I should like to hear more about Elinor Forrest and how she came to be Mrs. Milbrooke."

"Her history is unique," Miss Love resumed. "She was given a place at a bargain counter in the basement. She was a slender, white-faced, modest girl, perhaps a trifle confused in her new surroundings, and the other clerks pushed and jostled her about and sometimes took goods out of her hands and sold them to her customers. She was on the verge of tears most of the time and no one gave her much attention.

"One night I asked her to attend a lecture with me, and she told me of her trials as we walked to the hall where a well-known speaker announced her theme, which was 'Life.' The lecturer spoke of the oneness of all life, of its different manifestations and of the different expressions that man, the highest manifestation of God, gives of this life, and of the benefits that he gains by expressing only the Godlike qualities of life. Among these qualities she mentioned love, intelligence, power, poise, purity, joy, and harmony.

"She gave affirmations to help us in demonstrating these qualities. She said that just expressing the joy of Spirit often worked wonders for those who felt a burden of sadness, and helped those who wished to

overcome sadness to demonstrate joy. She gave this affirmation: '*God is smiling through me with infinite charm.*' There was much more to the lecture that was very inspiring, but this affirmation was Elinor's message. She was very quiet on the way home that night, but her step was light and quick and she seemed filled with new life.

"The next time I went to the store where Elinor was employed, she was selling ribbons and laces upstairs and wearing a most charming smile as she deftly wrapped packages for her waiting customers. One promotion followed another with increasing pay until she was put in charge of the ready-made dress and suit department.

"Soon after this, M. F. Milbrooke, the millionaire, asked her to marry him. She wondered why. She had not quite forgotten the unattractive girl of the basement counter days. She asked him why, out of all the beautiful, wealthy, and highly accomplished young ladies of his acquaintance, he should select her. He replied, 'You are the most charming woman that I've ever met.'

"Then her affirmation spoke itself silently within, '*God is smiling through me with infinite charm.*'

"This park is part of the Milbrooke homestead and Elinor and her husband are now traveling in Europe."

"What a delightful story—almost like a fairy tale! And it really happened!" said Gladys.

"No, nothing happens. It really occurred," corrected Miss Love. Every event in our lives occurs according to law, as exactly as seedtime and harvest. Every time Elinor Forrest spoke the words, '*God is smiling through me with infinite charm,*' and held them in deep meditation, she was planting a crop, and the harvest had to follow. She allowed no tempests of anger, resentment, spite, or self-pity to dwarf the growth of the crop; within and without she lived true to her

prayer. Now she is enjoying the abundant harvest and no doubt sowing seeds of love and good will to bring forth greater harvests. It is easy for us to increase our good when we start in the right way."

"If this is law, and I know it is," said Gladys, "every one can use it, and I'm going to change that statement a little to fit myself. Perhaps you know, Miss Love, that I'm rather out of the game with the girls at school. I'm not asking their pardon nor begging to be restored to their favor. I think honors are about even between us now.

"The facts are that I was a little too much for them. They couldn't do a thing to me without getting well paid, for I could say the most stinging things in the most provoking way, and I knew where to strike the most sensitive spot in each one. It worked well for a while and I walked triumphantly over my fallen foes, with many on my side, but these allies had to be pacified, and I'm no pacificator, so they drifted over to the enemy, each with a fresh sting from my limber tongue. Now they flock together and I'm left alone.

"Mother says that I must learn the lesson of forbearance and must keep a tight rein on my tongue. I told her that we didn't use reins these days, since we had automobiles. She said that we sometimes had collisions and got severely injured.

"But all joking aside, Miss Love, I've learned the folly of paying off every fancied or intended offense; it is better to forget.

"I was just thinking it might be well for me to affirm, '*God is speaking through me with infinite charm*,' and perhaps that would take the sting out of my words and help me to give the soft answer that 'turneth away wrath.' "

"That is the very thing to do, Gladys," Miss Love declared, her face beaming with delight. "It will work to take you out of this unpleasant tangle. If you

believe the statement and take it in silent meditation, as Elinor did, you will see the way open up before you to meet each of your classmates easily and establish friendly relations."

And so it came to pass. Miss Love rejoiced to see the great change wrought in Gladys. Sweet words of praise and an ever ready "Thank you" came graciously from her lips. Her defiant, tense attitude changed, she moved about with a gentle grace and an unobtrusive dignity that softened the hearts and won back the good will of former friends. The ties of friendship were made lasting because Gladys steadfastly let God speak through her with infinite charm.

AFFIRMATIONS FOR THE NIGHT

Divine Love, thou art watching over me while I sleep, keeping my life at one with thee.

Omniscience, thou art instructing me in all the ways of Being. I trust myself with thee while I slumber as while I am awake.

Thou art teaching me righteousness and truth, and unfolding to me all the secrets of my life and being.

Thou art teaching me wisdom, health, and love, that I may manifest them and glorify the good.

Thou art waking me to the consciousness that I am in unity with thee in spirit, soul, and body.

Infinite Love, thou art living and moving in every atom of my being while I am in perfect repose.

Thou art surrounding me with every care and protection while I rest in peace.

Divine Wisdom, Life, and Love, thou art mine. —*Selected.*

Child minds must be trained along Truth lines if they are to have the perfect understanding that means success and happiness. Wee Wisdom offers valuable training along this line.

MOTHERHOOD DEPARTMENT

THE DIVINE IDEAL

JOSEPHINE M. DAVIS

The ideal for which every soul is striving is the realization of its unity with the Christ mind within. The image and likeness in which God created man is within the soul of each individual. This Son of God is spirit and knows only that which really is, good. To unify one's mind with the Christ mind requires that one lift his consciousness above sensual things, above personal desires, above criticism, faultfinding, and condemnation, above seeing evil, and look for God (good) only. Then the divine ideas, God's life and love, wisdom and substance, may flow into and fill the consciousness with what is true and beautiful and spiritual.

The more the mother keeps her mind upon what is Godlike and thinks upon the Christ ideal, busily replacing all thoughts of unpleasant appearances with thoughts of Truth, of understanding love, and of good will to all, the more receptive will her child be to spiritual understanding and the greater his ability to realize and to express his divine self.

"Have this mind in you, which was also in Christ Jesus."

HELPED BY MOTHERHOOD DEPARTMENT

Vinita, Okla.—I have been a student of Unity for years and have found it an ever present help and satisfaction. When I knew that I was pregnant I placed myself in the Father's hands. I have not had one moment's illness, and have never felt more secure. My friends have pronounced my case most remarkable.—*Mrs. J. L. B.*

Bay City, Mich.—We wish to thank God and Unity for our little baby girl. My wife was sick just twenty minutes; it was a perfectly natural birth. May God be with you in your work.—*J. E.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

FOOD IN THE DESERT

And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.—*Exodus.*

As we partake of this food we are grateful for the knowledge that Thy bounty is omnipresent and that thy children everywhere are fed and clothed and satisfied by the substance in the living Word. Amen. —*M. P.*

We thank thee, Father, for this food, for the care which has placed it before us, and for all other good things in heaven and in earth.—*E. P. V.*

We bow in acknowledgment of Thy presence in and among us now, and we thank thee joyfully for these blessings. Amen.—*C. P. S.*

Dear Lord and Master, as thou hast bountifully supplied all our needs may we be willing to share with others thy gifts.—*B. B.*

Open our eyes to see thee, the Giver, in every gift we enjoy; lead us to see in everything that comes to us a gift from thee.—*G. H.*

Increase Thou in us the consciousness that we are one with thee, the Source of all life; that we are creators of our own destinies; that we may go forth to follow worthily our high calling. Amen.—*A. K.*

Thou Art

VIVIAN YEISER LARAMORE — CARL MOERZ

Moderato

1. Thou art my strength, O Might-y One. In
2. Thou art my peace, O Pois-éd One. The
3. Thou art my wealth, O Prec-ious One. With
4. Thou art my all, O Per-fect One. The

Thee I rest se-cure; Thou hold-est to my
ev-er-last-ing hills Pro-claim Thy sweet tran-
stars Thou crown-est me; The gold-en sun-light
hope with-in my heart, The song that in the

lips the cup Of life, di-vine-ly pure.
quil-li-ty, Which gent-ly soothes and stills.
is Thy gift, And eve-ry fruit-ful tree.
si-lence sings, And all that is, Thou art.

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 10, MARCH 6, 1927.

Unity Subject—STEADFASTLY BEHOLDING CHRIST.

International Subject—SHARING THE GOOD NEWS.—Acts 8:4-8; II Cor. 5:14-20.

4. They therefore that were scattered abroad went about preaching the word.

5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

7. For *from* many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.

8. And there was much joy in that city.

14. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;

15. And he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

16. Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know *him so* no more.

17. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

18. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation;

19. To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

20. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.

GOLDEN TEXT—*Ye shall be my witnesses.*—Acts 1:8.

SILENT PRAYER—*Through my steadfast vision of the Christ in me, I am made a new creature.*

At the time referred to in the first five verses of our lesson, Christians were more numerous in Jerusalem than in any other place. They were becoming quite well established there. Jerusalem signifies the heart center in individual consciousness. Though Truth may be perceived through the intellect first (as is represented by John the Baptist, who prepared the way for Jesus Christ), yet when it is received into consciousness it takes root in the heart and a great growth in spiritual realization is accomplished.

One's established religious thoughts are represented by the unbelieving Jewish inhabitants of Jerusalem who were instrumental in stoning Stephen to death and in persecuting the Christians until they were scattered abroad throughout the land. These old thoughts do not give way easily. A rebellion is set up within and the opposition is so great that the new ideals (represented by the Christians in Jerusalem) are scattered; they seem to be without a center of concentration.

This scattering of truth ideals from their established center works for good, however, since the whole man must be taught the truth: "They therefore that were scattered abroad went about preaching the word." Truth cannot be inactive in us when it has once gained a foothold in our consciousness. Our thoughts that are established in the Christ understanding and love are

always at work lifting up and renewing our minds and our bodies.

Philip represents power, and Samaria means watch-tower. Samaria signifies the highest point of the intellectual perception of truth, or the department of the objective consciousness that functions through the head. During times of seeming confusion within, when the heart, or love center, does not respond readily to the Christ teaching, but seems to be in a rebellious attitude, we should unite our innate power with our intellectual knowledge of what is true regarding our relation to the Christ (in other words, send Philip to Samaria to preach the gospel); we should affirm our Sonship, dominion, and spiritual perfection regardless of our apparently contradictory feelings in the matter. We must know the truth, and we must hold to it and declare it unceasingly until our whole being responds.

Philip preaching Christ in Samaria symbolizes the faculty of power operating according to its highest standard, in union with the inspired understanding in the head, or objective consciousness, and therefore operating most effectively. When this high degree of power starts upon a definite ministry in connection with Truth ideals which have been persistently kept sight of and entertained in the conscious mind, it is capable of producing startling results. Power is generated through action, and as it continues it increases in momentum until its efforts are felt to the uttermost ends of the earth, or in every phase of man's being.

Philip proclaimed Christ to the people of Samaria, and his healings and mighty works were done in recognition of the name and power of Jesus Christ. Jesus Christ was the Word made flesh (see John 1:14); in other words, he was Truth demonstrated, made manifest in outer form.

The phrase, "For the love of Christ constraineth us," means that when the Christ is begotten in con-

sciousness, a great love for the good and the true (God) takes hold of us and continually urges us on to greater and still greater spiritual realization and attainments.

"One died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." In the death and resurrection of Jesus Christ, we find an epitome of the redemption of man. We must go with Him to the complete crucifixion of the mortal and corruptible (the old man of sin) and to full resurrection into the new life consciousness. "If we died with Christ, we believe that we shall also live with him . . . Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Since we have reckoned ourselves to be "dead unto sin" and "alive unto God," through Christ, we must no longer live to fulfill mortal desires; we must let Christ live in and through us to bring forth perfection.

"If any man is in Christ, he is a new creature;" he is wholly renewed, transformed. But to be renewed we must be "in Christ." It is not enough for us to believe that Jesus died for us two thousand years ago, and that we therefore are free without any real overcoming on our part. We must let go of everything that pertains to the "old man;" we must be re-created in our thoughts, in our desires, in our acts, in our very bodies, as Jesus Christ was. We must know the Christ within us as our life, our love, our all-sufficiency in all things, even as Jesus did, and we must put away all man-worship.

We also are sons of the one Father; we are heirs of God, and joint heirs with our Elder Brother, Jesus Christ, to all that pertains to the kingdom of God. Thus knowing the Christ, whom to know aright is life eternal, and finding ourselves in him and him in us, we are reconciled to (made consciously one with) God. We become "ambassadors . . . on behalf of Christ,"

gladly carrying the good news not only throughout our own being but to other individuals in the outer.

QUESTIONS

1. When Truth is received into consciousness, where does it take root? What is the result?

2. Can Truth be inactive? Explain.

3. Explain metaphysically Philip's preaching in Samaria.

4. Explain the phrase, "For the love of Christ constraineth us."

5. What do the death and the resurrection of Jesus Christ teach us?

6. That we may really become wholly renewed and transformed (made new creatures), what must we do besides believing that Jesus died on the cross for us two thousand years ago?

7. How are we reconciled to (made consciously one with) God?

Lesson 11, March 13, 1927.

Unity Subject—TEACHING TRUTH TO THE ENTIRE MAN.

International Subject—MAKING THE WORLD CHRISTIAN.—Matt. 28:16-20; Acts 16:6-15.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17. And when they saw him, they worshipped *him;* but some *doubted.*

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia;

7. And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8. And passing by Mysia, they came down to Troas.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony, and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

GOLDEN TEXT—*Go ye therefore, and make disciples of all the nations.*—Matt. 28:19.

SILENT PRAYER—*My every thought bears witness to this truth: The Christ lives and rules in me.*

Christianity began with Jesus Christ, was carried on by the apostles and the seventy whom Jesus sent out two by two, then by other persons as they came into understanding of Truth. This process of Christianizing will continue until the entire race is redeemed from error. Even so, as the truth is taught to our faculties

(disciples), our senses (the seventy), and our thoughts (people), they in turn give light and life to the remaining thoughts and parts of our organisms which are still in darkness. In this way the entire man will become established in immortality—eternal life.

Jesus Christ commissioned his followers to make disciples of all nations. This commission was given to them on a mountain in Galilee. A mountain always symbolizes a high place in consciousness, or spiritual elevation. When the spiritually awakened and spiritually taught faculties and thoughts assemble with the I AM in spiritual consciousness they are sent throughout the entire man to the very outermost parts of body consciousness.

In order to make the world Christian, individuals must become Christian. The Christ Spirit must enter every one. Christ is knocking at the door of every heart, and he will enter when he is invited to come in. The mind that is open toward Truth invites Christ to enter. When all men are filled with the Christ consciousness, international laws will embody the Christ standard and the Christ kingdom will be established in the earth.

The entry of Paul and his companions into Europe is symbolical of developing the word of Truth in the consciousness where it has never before been realized.

The body is pervaded by a life and an intelligence which have formed a little world of their own. It has no knowledge of the higher life of Spirit. It has to be regenerated—born from above. The spiritual spark is carried by the converted will (Paul) and it has to meet obstacles of various kinds. The lands and the towns through which Paul passed represent some of these obstacles. For instance, Phrygia means "dry, barren;" Galatia, "white," but "lifeless;" Asia, "muddy, boggy." The Holy Spirit forbade Paul's speaking the word in Asia.

When guided by Spirit, we are led to develop along the lines of least resistance and where the conditions are most favorable. We should not be discouraged when we strike barren places, and should not waste our time in trying to quicken the localities that are at present too negative to respond. The experience of those who regenerate the body is that a certain fiery element is necessary, to give action to the negative parts. This fact is referred to in this lesson. Macedonia means "burning adoration" and is representative of the enthusiasm and the energy of Spirit which set the whole man aflame. It is necessary that this phase of the consciousness be cultivated, because, without it, a passivity sets in that makes the man content with the battle only half won.

Philippi means "powerful" and "warlike." It is necessary to stir up this fiery power in a man when he gets into a dry, or a watery, or a barren state of consciousness. The vision of the man in Macedonia crying, "Come over into Macedonia, and help us," arises from the discernment that this inner fervor needs stirring up, and the stirring up can be accomplished by an affirming that all obstacles and barriers to the supremacy of Spirit are now cleared away. When we have accomplished this work we should, like Paul, make a straight course to Neapolis, the "new city," or center of action. This means that if we concentrate all our energies on the accomplishment of our purpose, we shall surely achieve.

Spiritual understanding is developed in the feminine realm of the soul. This fact is symbolized in Acts 16:14 of our lesson: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul."

Thyatira means "burning incense;" it represents the

intense desire of the soul for the higher expressions of life. When this inner urge comes forth with power (seller of purple, purple representing power), the Lord opens the heart. Like the disciples who said one to each other, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" man then receives the heavenly message.

QUESTIONS

1. How does the entire man become established in eternal life?

2. How shall the world be made Christian?

3. What is symbolized by the entry of Paul and his companions into Europe?

4. When guided by Spirit, how are we led to develop?

5. Explain Paul's vision of the man in Macedonia crying, "Come over . . . and help us."

6. What fact is symbolized in Acts 16:14? What does Thyatira represent?

Lesson 12, March 20, 1927.

Unity Subject—HEAVEN IS WITHIN MAN.

International Subject—THE CHRISTIAN'S HOPE.—John 14:1-3; II Cor. 5:1-10; I John 3:2, 3.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

1. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

2. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven:

3. If so be that being clothed we shall not be found naked.

4. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life.

5. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.

6. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord

7. (For we walk by faith, not by sight);

8. We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

9. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.

10. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad.

2. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.

3. And every one that hath this hope *set* on him purifieth himself, even as he is pure.

GOLDEN TEXT—*In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.*—John 14:2.

SILENT PRAYER—*With joy and thanksgiving I now enter into conscious oneness with the Father within me, and partake of abundant Christ life and wholeness.*

Where and what is the "Father's house"? It is not a place in the sky, at least not specifically, though God (Spirit) is everywhere present. There are many texts in the Bible showing that God abides in man. Since he abides in us and it is within ourselves that we come into conscious touch with him, we must be his house.

The Jewish temple at Jerusalem was called the house of God, but when Jesus spoke of the temple he meant his body (see John 2:19-21). And in reading such texts as I Corinthians 3:16, 6:19, II Corinthians 6:16, Ephesians 2:22, and I Peter 2:5, we find that we are the houses of God. The many mansions, abodes, or dwelling places, are states of consciousness.

Jesus' work was to establish in the race consciousness a spiritual center with which every one might mentally become associated, regardless of geographical location. He said to his disciples, "I go to prepare a place for you . . . that where I am, *there* ye may be also." This place is a state of consciousness right here in our midst, and we can at any time connect ourselves with it by centering our minds upon Jesus Christ and by silently asking his help in our demonstrations. It is not the prayer of a "worm of the dust" to a god, but the prayer of one who is on the way, asking in love, faith, and due reverence the guidance and the assistance of one who has passed over the same road and who knows all the hard places and how to get through them. He has not left us, or gone to some far-away heaven, but he may be reached by the humblest of us in a moment's time, if we really aspire in soul to his companionship and help.

The inner teaching of II Corinthians 5:1 is that even though one should give up his body and let it go to corruption ("the earthly house of our tabernacle," referring to the apparently mortal body in its seemingly temporary state), yet the perfect-body idea remains intact ("we have a building from God, a house not made with hands, eternal, in the heavens") and will again bring us into a body, or build for us a body.

Verses 2 to 4 do not teach that in order to be free from the burden and the limitations of the flesh we should desire the loss of our bodies, but they teach that the ideal or spiritual body will so interpenetrate our

bodies that they will change and become like his glorious body. Thus we shall be preserved alive and entire, and shall be free indeed.

Verse 6 states, "Whilst we are at home in the body, we are absent from the Lord." "We" refers to the little, or carnal self. When the carnal self is in possession of the body we are indeed "absent from the Lord." But when this lesser self is put out of the way and the Christ self, or true I AM, is given its proper place and dominion in our consciousness, we are "at home with the Lord"—we live daily in conscious, joyous union with him. All through the period of our transformation into his likeness, our aim is to be "well-pleasing unto him." We know that the "old man" must give way completely to the Christ, and so "we walk by faith, not by sight." We hold to and believe in the good, the perfect, and the true always—regardless of appearances.

The "judgment-seat of Christ" is also within us, and a judging, or discerning between the true and the false is going on daily in us as overcomers; we are daily reaping the results of our thoughts and our deeds.

I John 3:2 teaches us that we grow nearer to the Christ likeness as our vision of the Christ grows clearer: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

The last text of our lesson sets a very high standard of purity for us to attain. We may think that we are not able to accomplish such a purification, but He who works in us is able; "and the blood of Jesus his Son cleanseth us from all sin." The life of the risen, perfected Christ in us makes a thorough work when we have unwavering faith in his power to demonstrate and to accomplish his purpose: our perfection. "Ye therefore shall be perfect, as your heavenly Father is perfect."

QUESTIONS

1. What is the Father's house? Where does God abide?

2. Explain the statement, "I go to prepare a place for you . . . that where I am, *there* ye may be also."

3. What is the inner teaching of II Corinthians 5:1?

4. What do verses 2 to 4 teach?

5. Explain verses 6 to 9.

6. Where is the "judgment seat of Christ"? Explain.

7. How can we purify ourselves "even as he is pure"?

LESSON 13, MARCH 27, 1927.

Unity Subject—MAN'S FULL REDEMPTION THROUGH CHRIST.

International Subject—REVIEW: STUDIES IN THE CHRISTIAN LIFE.—Rev. 7:9-17.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice, saying,
Salvation unto our God who sitteth on the throne,
and unto the Lamb.

11. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

12. Saying,
Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

14. And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

17. For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

GOLDEN TEXT—*If ye love me, ye will keep my commandments.*—John 14:15.

SILENT PRAYER—*By the overcoming power of the Christ in me, I follow Jesus out of sin and death into perfection and life.*

Instead of reviewing the lessons for the quarter, we are taking the devotional reading as our lesson for today. Those who wish to take up the regular review may do so, emphasizing for themselves the central teaching of each lesson.

In the experience of John, as set forth in the book of Revelation, he was shown a vision of the great pageant of redemption, illustrating the universal scope of the saving power of Truth. Redemption is the plan and process whereby God lifts man out of mortal consciousness into spiritual consciousness. In the scene of today's lesson, all nations, kindreds, people, and tongues, and the four great beasts, are depicted as worshiping God and singing: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever." This incident indicates the fulfillment of the prophecy, "Every knee shall bow, and every tongue shall confess to God."

A sense of triumph comes with the consciousness of complete victory. We can sing "salvation unto our

God" only when all the faculties and forces of our beings are redeemed to the Christ standard. In John 18:8-9, we have the words of Jesus: "Let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one." This statement is clearly Jesus' plea for the opportunity to complete his demonstration through a redemption of all that pertained to his being and his mission.

Jesus' action in driving the money changers out of the temple is often cited as an excuse for violent action on the part of his followers today. But can we not all see in the foregoing declaration that he realized that his mission was fulfilled not by driving these men out of the temple, but by eventually reclaiming them to service in the temple? This purpose of his is again expressed in Matthew 9:13: "I came not to call the righteous, but sinners." His entire mission was one of redeeming, rather than of destroying and eliminating.

This conception of his ministry shows us the best method of approaching the many problems in our own lives. If we take them up with the idea of redeeming all the forces expressing therein and causing them to serve in the fulfillment of our highest desires, ultimate victory is ahead of us, and none of what has been given to us will be lost.

This same principle applies to our dealing with things, people, and organizations, outside of ourselves. Often when things or people appear not to harmonize with our ideals, we systematically set to work to eliminate them. This is not the Christ way. Could any other realization surpass the joy of knowing that in meeting a situation, every individual or element concerned had been won over into support of the highest aspect presented?

In this lesson the four great beasts were before the throne, worshiping God. (In the Authorized version

they are called "beasts" and in the American standard version, "living creatures.") So the four great beasts within our consciousness (doubt, selfishness, lust, and jealousy) must be redeemed and brought into obedience to the Spirit of God in us.

Through this process the Christ consciousness (consciousness built in accordance with the Christ ideal, or in absolute relationship to the Father) in the individual receives great support, and its light increases until there is no phase of life that will not be clearly understood. There will then be no need of the former intellectual standards, (the standards of man, measured according to the judgments of the senses) symbolized by the sun, moon, and stars; the Christ consciousness will become the light guiding all our activities, for it is the "*light* which lighteth every man, coming into the world."

QUESTIONS

1. What does John's vision, as set forth in Revelation, symbolize?
2. What is redemption?
3. How does man come into a consciousness of triumph over conditions?
4. What is the best method of approaching every situation in life?
5. What are the four great "beasts" in consciousness? How are they to be dealt with?

I AM THE WAY

Constant reading, discussions, interchange of opinions are all external ways of reaching the truth from the intellectual side. These are *a* way, but "*I* am *the* way, the truth and the life," spake the voice of the Father through the Nazarene. "The anointing ye have received *abideth in* you, and ye need not that any man teach you." "The Spirit of truth which dwelleth in you shall lead you into all truth, and shall show you things to come."—*H. Emilie Cady.*

PROSPERITY

The Christ light within me quickens and increases substance and I am in all ways prospered.

Life, light, and substance form a spiritual trinity. When, through man's faith, this trinity is awakened to action, not only the substance of the body, but all substance with which the man comes in contact is transformed. When we recognize the omnipresent substance and unify it with the light and life of Spirit, it increases and multiplies everything that we touch.

Spiritual light, life, and substance form the basis of that which Jesus called "the kingdom of the heavens." This kingdom is within every one of us. Seek it and you will be prospered. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

PROSPERITY THOUGHT

March 20 to April 20

The Christ light within me quickens and increases substance and I am in all ways prospered.

HEALING THOUGHT

March 20 to April 20

The Christ light within me quickens life and I am healed.

HEALTH

The Christ light within me quickens life and I am healed.

Light and life are so closely associated in the Scriptures that the two blend into one, and that one is called the Christ. "Christ in you, the hope of glory."

In the 1st chapter of John it is written, "In him was life; and the life was the light of men." In that same connection we read that John the Baptist came to bear witness of the light.

God first created light. "And God said, Let there be light: and there was light." Modern science is getting closer and closer to the recognition of an omnipresent invisible light out of which comes all visibility. "While ye have the light, believe on the light, that ye may become sons of light."

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

A SOCIAL ORDER BASED ON THE RELIGION OF JESUS

All earnest seekers after Truth strive not only to know Truth but to make the actions of their lives accord with Truth. In this practical age we want to get beyond mere theory. What better method can we follow than to study the teachings of Jesus Christ? The periodical, *The World Tomorrow*, proclaims itself "a journal looking toward a social order based on the religion of Jesus," and in a recent announcement it states that its policy is as follows:

This is a journal of religion and we shall seek to examine various aspects of current problems and to consider proposed solutions in the light of the matchless teaching and unequaled life of Jesus of Nazareth. It need scarcely be said that we do not ignore the contributions made by other great teachers of this and previous generations, and that we do not advocate slavish imitation of Jesus in all the details of life. Rather, we seek to catch his spirit, reproduce his temper and make our decisions on the basis of the same eternal principles which guided him in God of Jesus and accept his appraisal of all his choices. . . . we shall from time to time propose certain courses of action, which may appear to some of our contemporaries as the height of impracticability, but which to us seem the only way to richer and fuller life for humanity.

SLAVERY ABOLISHED IN NEPAL, INDIA

The following excerpt is taken from *The Literary Digest:*

No longer will such scenes as are depicted in "Uncle Tom's Cabin" be reënacted in Nepal, a large Asiatic country at the foot of the Himalaya mountains, for the ruler of this empire, Maharajah Sir Chandra Shum Shere

Jung, has bought from their owners—and set free—some 52,000 slaves, while the 23,000 others have been voluntarily released by their masters. The whole beneficent plan, we are told in a Baltimore *American* article, cost Sir Chandra $1,400,000. The story of how the Maharajah put an end to slavery in his kingdom, and the chief reason for this extraordinary act of generosity, are thus unfolded.

"Nepal is one of the oldest and most mysterious states in the world. . . .

"Slavery has been intrenched in the land from the earliest times. Incredible cruelties were committed upon the poor creatures. . . .

"All these wrongs continued until a new light—the light of Christianity—dawned upon Maharajah Sir Chandra Jung. He was educated at the modern university of Calcutta and, after that, traveled in many parts of the world. While in England he fell under the influence of the Christian religion. As the young Maharajah talked over the subject with Christian missionaries and ministers, he grew more and more indignant at the evil of slavery, and determined to abolish it when he ascended the throne.

"It was not the intention of Sir Chandra to appropriate human property without making compensation. The slaves had a monetary value, and the owners were regarded as entitled to sums of money such as would leave them without ground for legitimate complaint. One of the most prudent features of the emancipation measure was that owners should provide work and pay for a freed slave for a period of seven years, or until he could find employment."

A SAVING ALL ROUND THAT WAS AMAZING

As a matter of theory, nearly every one will admit that coöperation is more helpful to all parties concerned than the different interests' pulling for themselves separately. But in practice we see that many who agree with the principle of coöperation hesitate to relinquish any of their privileges, fearing that they may lose. But those who actually take the plunge find that the theory of coöperation (which is one aspect of the Golden Rule) works out in practice.

Last September a conference on labor copartnerships brought together, in Yorkshire, a number of British employers who are making progress toward the achievement of industrial peace, reports the press.

"Democracy in finance is a practical thing," said Charles F. Ford, chairman of Ford, Ayrton & Co., silk spinners of Lancaster, speaking to the delegates.

"You will never get real copartnership until you allow workers on the board of directors and to have every access to the financial affairs of the concern. We as employers must sacrifice some of our ideas of power—power over other people and their lives."

Mr. Ford said he started in 1917 taking his employees into his confidence and in nine years that confidence had never been betrayed. "Within a week after starting," he said, "there was a new spirit through the mill, a new spirit of interest in the work, suggestions for improvement and a saving all round that was amazing." Under the profit-sharing scheme, the shareholders receive 6% annually, and of the available surplus a bonus which had been worked out at 5% semiannually was paid to the worker on his wage or salary. . . . Albert R. Jones, the workers' chairman of the Bournville plant of Cadbury Brothers, said that the company's desire in 1918 to allow their employees a bigger share in the conduct of the business, now in successful operation for eight years, had brought peace and contentment both to the management and the men.

PRESIDENT COOLIDGE'S SENSE OF DIVINE GUIDANCE

In the memorable interview that President Coolidge granted to Bruce Barton last fall we find these words from the President:

"It would be difficult for me to conceive of any one's being able to administer the duties of a great office like the presidency without a belief in the guidance of a Divine Providence. Unless the President is sustained by an abiding faith in a Divine Power which is working for the good of humanity, I cannot understand how he would have the courage to attempt to meet the various problems that constantly pour in upon him from all parts of the earth."

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. We can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

If your need is urgent, telegraph us; you may send a letter later. If you live in Kansas City, telephone us at any hour of the day or night in case of an urgent need, and send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

TITHING TEACHES RELIANCE ON GOD

I should like to tithe, but my obligations are so heavy that I do not see how I can do so just now.

Probably no one would begin tithing if he waited until it seemed easy for him. Few would ever begin tithing if they put it off until from a mortal standpoint it appeared to be possible for them to get along without the tenth that should be returned to God as his just dues. In order to tithe, one must cease looking at one's affairs from a purely personal and limited standpoint.

The tither must consider two questions: whether or not he will put God first in his life and his affairs, and whether or not he will trust in God as his inexhaustible resource. If he can see his supply only in the present income, or outer channel, he must learn to have faith in God. He cannot go very far with his tithing unless he gains such faith. But with these two propositions settled, one can easily and readily know what he should do and what he is going to do. He should not think for a moment that his problem is more difficult than that of any one else.

The average person can tithe, especially at first, only by determining to be true to God in returning a tenth to Him at any cost. Then one must trust in God as his supply. He must know that he is not limited to his income; he must know that when he is true to God in tithing, God will increase his supply or will open up other sources of supply for those seemingly dependent upon him. He must know that all his needs will be met fully and bountifully because he has placed his trust in God and God cannot fail those who really place their faith in him.

Many channels of supply can be opened to the one

who trusts in God; the one who pins his faith upon some one mortal channel, and thinks that there is no other way for him, limits his good and shuts away much of God's bounty from his life. Therefore, in order to decide wisely any question about tithing, one must quit looking at it from a mortal, outer reasoning standpoint; he must begin to see it from the unlimited and unbiased viewpoint of Spirit. This is one of the reasons why tithing does one so much good; it forces him to raise his thought about his affairs to a higher and more spiritual standard; it compels him to make his faith in God a real, practical, living thing, and he is blessed accordingly.

Just a word about our relatives and loved ones whom we feel that we must help in outer ways: While there are cases wherein it is imperative that we aid in providing their outer supply, we should be watchful that we do not let our personal interests in our loved ones stand in their way. We should not, by doing too much for them in outer ways, hinder their bringing forth their good. Many dependents have been made dependents by the unwise bounty of shortsighted relatives and friends; they have ceased to have self-mastery, self-reliance, and reliance on God and on themselves because some one has done too much for them at a time when they should have been made to stand on their own feet.

"Thou openest thy hand,
And satisfiest the desire of every living thing."

OUR ANIMAL FRIENDS

What is the Unity teaching with regard to helping animals—pets and others?

The best way to help animals is to help people. Animals and all the rest of creation were brought under suffering because of man, and will be redeemed through

man. (See Rom. 8:18-23.) As men and women lay hold of the truth and as they practice God's law of love and life in its fullness, creation will be lifted out of bondage and suffering; therefore the very best way for us to help the animals is to teach mankind the truth.

Eventually people will see that it is wrong to kill and that animals are not needed for food; then killing will cease. In the meantime we must not let ourselves be cast down in mind and in spirit because of seeming suffering on the part of animals; we should not even enter too deeply into the sufferings of man, for redemption will never be brought about by human sympathy and by the giving of attention to error appearances. We must rise in the might of the dominion over self that was given to us in the beginning, and must will ourselves into the peace, joy, and abundant good that God has ever at hand for his obedient children.

It is right to bless all the animals that you see, but do not exercise for them that weak, human sympathy which will draw them to you in such numbers that you will be unable to provide sufficient food for them or for yourself. Place them mentally in God's care; tell them silently that God is responsible for their upkeep and that you are not responsible for them. Tell them that they have a place in God's universe and that in divine order they are now established in their proper environment. Then in your thoughts release them and know that the universal life, love, and intelligence works to bring about every creature's highest good.

Take good care of the pets that you have, but do not sacrifice your own good too much for their sakes. Put them in God's hands and refuse to worry about them. Worry and anxiety are sins and they help to keep error conditions in manifestation.

Hold this prayer daily: *The wisdom of Spirit guides me in all that I think and do.*

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. (We publish only the initials.)

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Jacksonville, Fla.—Perhaps you will be interested in knowing how Unity has helped one who had lost hope of receiving help from anywhere. I believed I had been grievously wronged and injured by the very one whom I had served most, whom I had served long and well. This injury did not consist of just one act, but was a long drawn out affair, reaching its climax after some years—years during which I was praying and striving and exerting my every effort to avert the very things that took place.

The climax left me without strength, void of hope, and with no desire to exist at all. It seemed to me that whatever might happen hereafter could not be as bad as the present. It was easy to secure poison and easy to take it, which I did. But somehow a friend was suspicious of my actions. She broke into my room, brought a doctor—and I am still living.

I was sent to a hospital. An elderly woman was my nurse. I noticed at once that somehow she was different from the other persons I knew. She was to me the kindest, dearest person I had ever known. One day I noticed her reading a queer little paper which I had never seen anywhere before. I asked what could be so interesting to her, and she said: "I'll give it to you. You'll like it. Read it while I'm gone to lunch." I had nothing else to do, so I began to examine the paper. It proved to be a copy of *Weekly Unity*. In it was an article by Gardner Hunting—"A Letter to a Distressed Friend, Who Thinks I am Not Orthodox," or something similar. That caught my attention and I read it. It said something about God's doing our work for us and living our lives for us, if we will let him. Something seemed to impel me to give him

a chance. Anyway, I had not made a shining success of life, and hadn't even made a success of death. I read and reread the whole paper, but that one article helped me to make my decision. I decided that I would not do one thing until God showed me what to do.

The nurse gave me more literature from Unity headquarters, and I kept reading and really began to believe. I practiced the affirmations as given in the magazines and even had one or two personal letters from Unity. Then I asked Silent Unity's prayers, secured a prosperity bank, and joined the Unity Good Words club.

That was only a few months ago, and the very trouble which might have taken my life has already proved to be the greatest blessing that has ever come to me. I have a good position where I am serving thousands of God's children. I have a lovely home and lovable friends, and I scarcely know how they have all come to me. I am supremely happy and I know positively that God will use me for much greater service as I learn to serve. I thank God every day for sending me to you, and I thank you for your wonderful work for him.—*Miss P.*

Lynxville, Wis.—Sunday evening my husband was taken suddenly ill with a stroke of paralysis. He could not move without help. Next morning I mailed a letter to Unity asking prayer for his healing. Tuesday he walked about the house, Wednesday he walked about the yard with a cane, and since then he has been working steadily, picking corn and digging potatoes. He believed and was healed. We thank God and also Unity.—*A. F.*

Lumby, B. C., Canada—A short time ago I wrote you asking for prayers for my son, who had been hurt in a car accident. The letter to you was sent away at 9 o'clock and between 11 and 12 the following morning, I had a 'phone call from him. His arm was wonderfully better—he could raise it above his head, whereas the day before he had been able to raise it only slightly. I praise and thank the dear Father, and Unity.—*Mrs. W. H. P.*

Grand Rapids, Mich.—I have been a Unity student for about three years, and have always asked for help from Unity whenever I have thought I needed it—until about two weeks ago. One of my friends had what the doctors termed an incurable skin disease. He had taken all cures that had been suggested by any of his many friends, but he had received very little help. I gave him some Unity

magazines. About a week ago, as I was about to write Silent Unity for prayers for him, the thought came to me that I could ask for his recovery, and then and there I did so. Three days later I met him, and without giving him any reason, just asked if he would tell me if he had noticed any change in his condition. To my surprise, he said that in the last three days he had been completely healed, and wanted to know why I asked. Needless to say, we are both very thankful and very happy that God has healed him.—*B. L. F.*

San Francisco, Calif.—Some months ago my wife was not well; she was cross, irritable, and seldom had a good night's sleep. We called in the best doctors, but they could do nothing. So I wrote you for prayers. I can hardly believe that such a change could come over a person. She sleeps well all night long now, her disposition is wonderful, and she has a much different outlook on life. For all this I am certainly grateful to God and to Silent Unity. —*H. E. D.*

Portland, Oregon—I thank you for helping to heal my husband's ears. When I wrote you, he could not hear even over the telephone. Now he has no difficulty in hearing. —*Mrs. I. B.*

Canton, Ohio—While washing I got my hand fast in the electric wringer. I declared the truth about God's hands. The power went off and I took my hand out; there was not a bone broken. I finished the washing and did all the cleaning. My hand is not the least bit sore.—*B. C.*

Los Baños, Calif.—I wrote some time ago asking for prayers for a baby who was terribly burned. It is a wonderful satisfaction to know that the little one is well; the burned surface healed almost over night, and she will not even be scarred.—*L. B. W.*

Saginaw W. S., Mich.—I wrote you for prayers that my little son might be healed of pink eye. In a week his eyes were well, and he is now in perfect health. May God bless Silent Unity.—*I. C.*

PROSPERITY

Holliston, Mass.—I wrote to you for help, and I must tell you how wonderfully our prayers are being answered. I was troubled because I saw no way to get my mother the coal and the warm underclothing she needed, for Father was unable to work, and my husband was doing all he

could. One day I heard the voice of the Master say: "Perfect love casteth out fear." I rested on his word and a few days later Mother received a check for $100 from a cousin. With the check was a letter which said, "For warm flannels and things needed for the cold winter ahead." —*Mrs. T. L. D.*

Dothan, Ala.—About a week after I wrote you for prayers for my husband, the answer came in the form of a telegram telling me that he had received the appointment, and his raise in salary was almost double what he had been receiving. I praise God for his goodness, and I bless the work that Unity is doing.—*J. H. H.*

Kansas City, Mo.—I wrote you in regard to my financial circumstances, and came out more prosperous than I expected. When I returned to my position after my vacation I received a thirty dollar a month increase in salary. —*D. F.*

Washington, D. C.—I thank you for the help you have given my son. I wrote you that he was out of work and down and out, seemingly, in every way. Since following the instructions that you sent, he has been offered several positions, and he accepted a permanent one two weeks ago. Praise the Lord.—*D. T.*

Cassadaga, Fla.—I am writing to let you know that you may discontinue your prayers for our church and its financial condition, as a very successful lease has been made of the property connected with the church. May all of your prayers be answered is my wish for you.—*Mrs. D. L. C.*

Toledo, Ohio—I wrote you some time ago asking help in the selling of our grocery store. It was sold in a very satisfactory manner, for which please accept our thanks. —*Mrs. F. G. A.*

Chicago, Ill.—I thank you for your prayers. They have helped me very much. I received the money that I needed, just twelve hours before the time was up, and it came from a source other than I had expected. We are now blessed abundantly in all our affairs.—*L. S.*

Dallas, Tex.—I sent you a telegram asking you to pray that I should recover my pocketbook, in which there was a month's wages. My pocketbook has been returned to me, and I am very grateful.—*P. W. P.*

Kimberley, B. C., Canada—I thank you very much for the help that you have given me in securing work. It

was remarkable in that I was directed to a place where I never would have expected to find a job. I like very much the work that I am doing.—*E. A. P.*

Pittsburgh, Pa.—I asked you for prayers that I might be more prosperous. My income has been much increased, and God has blessed me in other ways.—*C. L. L.*

Buffalo, N. Y.—At the time I wrote you for prayers for the sale of our country place, we had no idea that the sale would be consummated before spring, but a deal has been most satisfactorily closed, and we got the price we asked. My faith has been very much strengthened, and I am very grateful.—*Mrs. W. M. E.*

Daytona Beach, Fla.—I wrote you some time ago asking you to pray that my son would find work to his liking, with sufficient pay to meet his needs. He now has a good position which he enjoys, and his pay has been raised twice. God bless you and your work.—*Mrs. G. E. C.*

Pasadena, Calif.—I asked your prayer to help me secure a position as organist in some church. I have obtained such a position. The church and the organ are very small, but the position represents God's answer to our prayers, and is as gratefully accepted as though it were the largest in the city. In connection with this proof of God's love and care came the cancellation of a $250 debt. May God make me a channel through which to bless others. —*I. T. F.*

Massey, Ont., Canada—I wished to renew my subscription to *Unity*, and the thought came, "Where and how will I get the money?" I put the thought away, saying, "Thy will, not mine, be done; in Thine own good time it will be done." This morning, during a raging blizzard, a lady came to buy some of my house plants. I let her select those she wished, and accepted what she offered, and I am now able to renew my subscription to *Unity*.—*Mrs. W. B.*

PROSPERITY BANK

Los Angeles, Calif.—The prosperity bank has made a complete change in our affairs. We are now living within our means, and saving a little each week to pay our debts. The bank has indeed taught us how to save.—*Mrs. F. T. F.*

Philadelphia, Pa.—The bank drill and Unity prayers have done wonders for me. I walked into a position, which supplies the cash much needed. The wonderful help and

inspiration of *Unity* magazine give spiritual food that no money could buy. Unity is doing a wonderful work, and will always have my support.—*L. F.*

Kingston, Jamaica, B. W. I.—I have been prosperous ever since I joined Unity and I have had great prosperity since I began to use the prosperity bank drill. I give praise and thanks to God and to Unity.—*Mrs. D. F.*

Salisbury, S. Africa—I had felt for some time that I had gone beyond the stage when cycling to business in this country was a pleasure to me, and that it was time I had a motor car to make life more comfortable for me. At the time the prosperity bank reached me I had a credit balance of only two pounds in the bank, but in view of the faith created by the prosperity prayers you sent me, and following out your instructions implicitly, I became obsessed with the idea that the possession of a motor car was something that I was entitled to. Holding my faith high daily I knew that the car would come to me somehow. It did—within one week. Money which was due me—it had been due for at least six years, but I had previously given up hopes of recovering—was repaid to me. I bought a new car, and have christened it "The Happiness Car," as I have dedicated its use to those out here who haven't one of their own. I want it to be the means of giving many pleasure trips to despondent and lonely ones, as well as to myself. My very best thanks for your kind help.—*C. B.*

Long Beach, Calif.—I was sorely in need of funds, and without a position. Almost immediately after receiving the prosperity bank I found a very nice position, and money came in from another source. I am very grateful for your prayers, and I feel that I have gained much from the bank drill.—*L. D. M.*

CHILDREN

West Lafayette, Ind.—I want you to know how much the prosperity bank and your prayers have helped me. When I started to school a few months ago I had no idea that I would get along as well as I have in my studies. My grades so far have been the highest that I have ever received, and I want to give you my sincere gratitude for your prayers.—*R. E.*

Alameda, Calif.—I want to thank you for your prayers. Right after I wrote you, my father obtained a worthwhile job.—*M. H.*

Wickenburg, Ariz.—I am twelve years old. A year ago my sister wrote to you asking prayers for my relief. I was attacked by infantile paralysis. I had to be fed, and even then I spilled water or food, as I could not control my lips; all my body trembled day and night. But God healed me through your prayers.—*S. S.*

Waterloo, Iowa—Mother telegraphed you asking for special prayers for me. I am very thankful to tell you that I am feeling well, and that I am now able to go to school. —*M. H.*

CORRESPONDENCE SCHOOL

Oakland, Calif.—I want to express my appreciation for your notations on my answers for the first and second lessons of the correspondence course. They have been an illumination to me. You sent a note on the subject, "Our daily bread," which is discussed in the first lesson; this note was so wonderful that I have passed it on for others to read. I am very thankful for the blessing of these lessons, and for the spiritual growth that I have gained through the study of Unity literature.—*M. C. D.*

St. Thomas, Ont., Canada—Am inclosing lesson 2 with love offering. I am certainly gaining much good from the course and appreciate your school and its help more than I can express. God bless you in your wonderful work for humanity.—*S. L.*

Boston, Mass.—The sixth lesson of your correspondence course has been full of inspiration and help to me. I am beginning to realize some of the benefits of this wonderful course. Greater opportunities and power to do good are coming to me. I am very, very grateful for this. —*E. H.*

San Diego, Calif.—I wish to thank you for the lessons and to tell you how much they have already benefited me. The lesson on substance helped me most to overcome lack. I am now earning more than I dreamed of earning, a few years ago. I am able to make an offering for each lesson, carry my household expenses, and I am buying a car.—*Mrs. L. M.*

RADIO

Hartford, Conn.—I have had the pleasure of hearing your healing service by radio. We consider this rather remarkable, as we live in a district where radio service is con-

gested. The program came in very clearly and we all enjoyed hearing the Truth message.—*H. W. K.*

Gallatin, Mo.—We (my family and I) tune in on your prayer service every day, and we feel that it is a great help to us. I watch the time closely, and if I am in the country making a call I always try to be back by 11 o'clock. Yesterday the gentleman who conducted the service asked for our criticisms, comments, and suggestions. I have no criticisms to offer on any service from Unity to which I have ever had the privilege of listening. The daily meditation or prayer service yesterday (October 15) was the best, and to me the most instructive and the most inspiring, of all that I have heard. The speaker told us just how to get results, what thoughts to hold, how to hold them, and finished positively with, "It never fails." I tried it just as he directed. I had a finger so very sore that I thought I should have to put something on it to relieve the pain—I had torn part of the nail from the flesh—but in two minutes it was well enough so that I could tap it on a hard surface without pain. I then used the same treatment to heal an annoying canker sore in my mouth, with the same good results.—*R. W. R.*

Ft. Worth, Tex.—Your program came in loud and clear last night. We enjoyed the yodeler very much. We get your station quite frequently and always enjoy your programs.—*W. C. L.*

Atchison, Kans.—We have just listened to your five-minute prayer service. We have been listening in to these services daily for a long time, and we thoroughly enjoy them.—*Mr. and Mrs. A. B. Z.*

APPRECIATION

Edmonton, Alta., Canada—I cannot tell you how much help and comfort I get from your Unity literature. Other reading seems to pale into insignificance beside it. Many, many thanks for all your goodness.—*Mrs. L. C. B.*

San Jose, Calif.—We like *Unity Daily Word* very much, and find it a daily joy. We read it at the breakfast table, just to begin the day, and find it a solace all day. —*K. J. K.*

Indianapolis, Ind.—Inclosed please find check for $1 for *Christian Business.* I have read many good books, and have enjoyed them, but I have never read anything in my life, outside of the Bible, that I have so thoroughly enjoyed

and that has done me so much good as *Christian Business.* I am at the head of a very trying department in one of our local stores, and your literature is a great help to me. I find myself many times during the day repeating to myself the good things that I have memorized that are applicable in my daily work. I am truly grateful for the help that has come into our home through the clearer understanding brought to us by your spiritual literature and the help of Silent Unity.—*M. B. A.*

FREEDOM

Wellington, New Zealand—Two months ago I read some Unity publications for the first time. Since that time I have been healed of gambling and of the smoking habit, for which I am very grateful.—*A. J. G.*

Long Beach, Calif.—I asked your prayers for a very dear friend of mine who was addicted to the drug habit. Last evening he told me that it had been thirty days since he had used any of it, and he felt he had overcome the habit. May God bless you and your work.—*C. J.*

Baltimore, Md.—I wrote some time ago asking prayers that my husband might be cured of the drink habit, and prayers for prosperity. My husband has been cured, and prosperity has enabled us to pay our weekly debts, for which we are most grateful to God and to Unity.—*M. G.*

MISCELLANEOUS

Seattle, Wash.—Three years ago I wrote and asked your prayers for prosperity. At that time everything seemingly was wrong. Today everything is right with me. During that time, God has taken my body and literally made it over—taken the twisted limbs and straightened them. First of all, I had an instantaneous healing in my left hand, that had been crippled from birth. Later my right hand, crippled in the same way, only worse, straightened out. Then both my feet, crippled by bunions and by the toes being badly drawn, were healed. Surely all things are possible for the Father. I lost my sense of smell about fifteen years ago, but it has returned. My hair, which has been gray for the last twenty years, is day by day getting darker. A friend told me yesterday that I look twenty years younger. I not only look it, but I feel it as well. Peace and happiness have come into my life. God bless you and every one connected with Unity.—*Mrs. A. M. O.*

PUBLISHERS' DEPARTMENT

UNITY PERIODICALS

Subscriptions Payable in Advance

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

Christian Business. Puts Truth into business. Monthly ..... $1 a year

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Unity Healing and Prosperity Records. Monthly statements spoken by Unity teachers.....$3 a year

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Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity Records are $.30 each. Sample copies of these periodicals, except the records, will be sent free upon request.

PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions:

(1) When giving a change of address, always give your old address, as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

WHY SHOULD YOU READ LESSONS IN TRUTH

Because it is not "just another book," but a friend that you will enjoy. H. Emilie Cady has written into its words a cheery, friendly spirit that will make you feel—well, that you have found a friend that understands.

Because it is the simplest, clearest, most comprehensive text that we can offer to beginners in the study of Truth.

Because, no matter how much other Truth literature you may have read, without this book you have not the perfect foundation of understanding that you should have.

Because you will profit not only spiritually but materially through its lessons. It has helped many others to find health, prosperity, peace, and happiness and it can help you, too.

"Lessons in Truth" is the textbook used in all Unity classes for beginners. It has been the most popular of all Unity books for the past thirty years. The book itself is the reason for this continued popularity. One reading will convince you of that.

This book is now published in many bindings and in many languages. In the French and Italian translations it may be purchased for $.75; in the German, for $1.25; and in the Norwegian, for $1.

"Lessons in Truth" in English is offered in the following bindings: paper cover, $.75; paper, pocket size, $.75; cloth, $1.50; de luxe, $3.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

A certain Episcopal minister of Kansas City recently made a visit to the Unity buildings. He was taken from cellar to garret, from print shop to editorial rooms. A few weeks later this same minister was giving a talk to a group of ministers and business men and he described his visit to Unity School. He said that everywhere he went he was confronted by one idea, an idea expressed in two words, "God First." "That spirit, gentlemen," he concluded, "which I found in the printers and in the executives is the one which we must put into our work if we are to succeed in carrying the Christ message to the world." This minister is one of the leaders in church affairs in Kansas City, and we of Unity School are just a little proud, pardonably, we hope, of his opinion of us.

"I have never seen more beautiful cards for the money. The sentiment is sweet, too . . . just what one would want . . . and so worth while. I am much pleased with mine and I shall know hereafter where to purchase Christmas cards that are worth buying." Unity Easter cards have this same quality that has attracted so much attention to the Christmas cards. Gay colors, beautifully lined envelopes, Unity sentiments all combine to make them just the cards that Unity folk will want to send to their friends to express their kindly wishes at Easter time.

A new catalog of the Unity publications is now ready for distribution. It gives a complete list of all Unity books, booklets, magazines, and tracts. It also contains a story of the growth of the Unity work, as it was given in a recent issue of the Kansas City Star; an outline of the activities of the various departments of Unity; and many interesting pictures of the Unity buildings and Unity farm. This catalog will be sent free to any one who requests it.

We have received many letters about the song pages that have been appearing recently in *Unity* magazine. One friend writes: "Unity music, which is both uplifting and regenerating in quality, will reach many who might not otherwise become acquainted with it. I have thoroughly enjoyed these songs." Songs will be a regular feature of *Unity* so long as they seem to interest and please our subscribers.

No other announcement of a contemplated Unity publication has elicited so many letters as the announcement in December *Unity* of a Metaphysical Bible Dictionary called forth. We have on file the names of several hundred persons who want a copy as soon as the book is printed. The announcement was made not for the purpose of getting advance orders but rather to get some idea of the future demand for the book, and so to determine how large an edition to publish. As yet we cannot say when this book will be ready for sale nor how much it will cost. We do know that it is a work on which we have been engaged not only months but years and that, when it is ready, it will be the finest thing of the sort that we can offer the student who is making a real, thorough, scientific study of Truth. But remember, we cannot supply the book now. The date when we can do so will be announced in Unity publications later.

Have you met the Spartans? The Spartans are a gang of small boys whose stunts have been entertaining the *Wee Wisdom* readers for many months. Your boys and girls are missing a lot of fun if they haven't been following the Spartans through their many activities. In March *Wee Wisdom*, the Spartans go into business. We can't tell any more about them, because if we did, the little folk wouldn't fully enjoy reading about their latest venture when March *Wee Wisdom* arrived, but we do know that you all, big folk and little, will be interested in these "regular fellows."

"What should I read and study to get the most out of my Unity work?" Seldom a day goes by without our having to answer that question. To each the answer is the same: Whether you are an advanced student or only a beginner in Truth study, if you have not already read "Lessons in Truth" and if you are sincerely interested in getting the most out of your Unity work, read "Lessons in Truth"—not once, but several times.

When you send subscriptions to friends by the Prosperity Bank plan, be sure to keep a list of their names and the month each subscription begins. Heretofore we have furnished subscribers these lists on request. Since a new office system has been installed, it will no longer be possible to do this.

Generally speaking, people do not readily see their own failings and shortcomings. They realize their inability to manifest the Christ perfection but they fail to see in themselves the cause for their failure. "Divine Remedies" does not dwell upon these negative conditions but it does take sufficient cognizance of them to teach its readers how to overcome them. It points out the definite relationship between the thoughts that man holds and the conditions that manifest in his body and his affairs. It gives the mental cause of diseases that manifest, and the spiritual cure for each. If you are suffering from some physical ill, the index to "Divine Remedies" will refer you to the part of the text that will help you to uncover the error that produces the trouble.

Frances W. Foulks' "Meditations of a Prospered Consciousness," which appeared in the November issue of *Unity* magazine, has caused more comment probably than any other article that we have published in the past three years. Readers will welcome the announcement that this writer is to have a feature article in April *Unity*. The subject is "The Purpose of Sleep." "Sleep presents to man an opportunity for spiritual growth, which, we may find as we work with it, will supplement perfectly the spiritual growth of the day. Most of the race is wasting this opportunity." If you are one of the wasters, this article will help you to avoid the error. Watch for the article in next month's *Unity*.

A German translation of "Miscellaneous Writings" has recently been prepared for our readers. This edition will sell for $1 a copy. "Miscellaneous Writings" is a collection of tracts and booklets written by H. Emilie Cady, the beloved author of "Lessons in Truth." Each chapter in this series is complete in itself and just long enough to make a subject for an interesting study period. The editions in English sell for $.75, $1.50, and $3 a copy.

FROM A GOOD BIBLE STUDENT

Our friend, George Kennedy, writes from California:

"I enjoy *Unity Daily Word* more than anything I have ever read, except the Bible."

If *Unity Daily Word* has escaped your attention until now, find out what this man is talking about.

Monthly, $1 a year. Sample copies free upon request.

EVERY DAY

Dr. Frank Crane says: "Every day: In those two words lies the secret of all attainment. . . . No force is so great in any man as the stored-up power of what he has been doing every day."

Recognizing this fact, and hoping to help in making every day a day of attainment and of success, and thus do its part in building stronger, finer men and women, Unity has planned a series of booklets called the Inspirational Series. These booklets are intended to further the peace, harmony, and success of everyday living.

"Morning Meditations," by Jennie H. Croft, gives the right impulse for the day. The problems of the day are overcome even before they appear, if the student has fortified himself against them with the strength and the power of Truth.

"The Spiritual Law in Business," by W. I. Hoschouer, deals especially with the problems of the business world and with their handling through recognition of God as a partner in every business transaction.

"Good Words," by Imelda Octavia Shanklin, contains short, interesting chapters on the power of thought, as expressed in the spoken word, together with suggestions for its direction.

These three booklets, attractively bound and decorated, sell as a series for $.75. If bought singly, the booklets are $.25 each.

"Every day: In those two words lies the secret of all attainment."

CAN YOU TEACH YOUR CHILD TO PRAY

Wee Wisdom can do that for you. Thousands of children are learning to know God as their "help in every need," through The Prayer of Faith. Almost every letter of appreciation from *Wee Wisdom* readers places The Prayer of Faith first in the list of features. Give *Wee Wisdom* a chance to help your younger boys and girls. Price, $1.

EASTER CARDS

Share with your friends your joy at this Easter season by sending them Unity Easter cards.

Gayly colored, beautifully decorated cards containing greetings appropriate for the season, written by Unity teachers and healers. Brightly colored lined envelopes. Forty different cards from which to make selection.

Prices: $.05, $.10, and $.15 each.

Orders for less than five cards will not be filled.

We know that you would be pleased with our selection of cards that we would make for you. However, if you prefer to select your own cards, you may write us for a descriptive leaflet about them.

UNITY EASTER CARD DEPT.,
917 Tracy, Kansas City, Mo.

CREATION AND RE-CREATION

"The lessons in this series are not an attempt to deal particularly with the methods of healing; they are offered to the seeker as an aid in attaining the consciousness in which he may realize healing for himself. . . . Inspiration and power will come to you with your own revelations." These words, by the author himself, describe better than we could the purpose of this splendid book by E. V. Ingraham. Mr. Ingraham says further that in every class where these lessons have been used during the past ten years, at least one member of the class has been healed. The price of this booklet is $.50.

"BE STILL AND KNOW THAT I AM GOD"

Have you learned how to be still and know? Can you let go of all thoughts concerning the outer and take hold of the ideas that are in Divine Mind? Are you so much interested in the divinity and the perfection of yourself and others that this kind of thinking is uppermost, that it makes an undercurrent in your mind that flows strongly, peacefully, and persistently, no matter what problem may confront you?

When you understand that a divine law of love and justice is constantly in operation, that knowledge will make a vast difference in your attitude toward life. You will have faith in divine law, because it can bring to you only that which you have earned. Whatever your experience, good or ill, it is the result of what you have made active in the great Creative Mind. Our lessons will teach you how you may make the good active. A card to this department will bring you information.

CORRESPONDENCE SCHOOL DEPT.

UNITY GOOD WORDS CLUB

The purpose of the Unity Good Words club is to help people everywhere to understand the power of the spoken word and to inspire them to make righteous use of this power. The club now has a membership of more than 50,000. May we add your name to the list of those who are gaining the happiness and the success that come from the right use of words?

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City or town..... State .....

Sign this pledge personally for enrollment.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonials:

London, England—I shall be delighted to be enrolled a member of Silent-70. Please send me another assortment of free literature. I have given away all the other assortment that you sent, and am sure that it has been greatly appreciated. In two instances, at least, the recipients have subscribed for *Unity*. Kindly send some copies of *Wee Wisdom*. My two little girls gave the last copies to school friends, which will probably lead to some subscriptions, as the Unity teachings for children are much appreciated. Will you also send me some copies of the leaflet, "Silent-70"? I think the wording of it, giving as it does the original idea of "the seventy" appointed by Jesus, is really splendid. It gave me a wonderful feeling of uplift, almost as though the blessed Lord himself had appointed me to do his work.—*A. M. B., S-70 No. FB-62.*

A Prison—The warden today handed me a letter from my mother, which came to me through your kindness. I am a prisoner serving a life sentence, and I had sent word to my mother in England that I was dead. I felt that I would rather have her think me dead than to know that I had been sent to prison for life. I am resuming my letters to my mother at the point where they broke off, and feel very happy and relieved that the dam of repression has been broken. My thoughts have always been of her, and at last, through your aid, I can write to her now. I don't know what particular religious cause you represent, but you have indeed done me a service and rectified a mistake which I made at a time I thought it was the proper thing to do. —*A Prisoner.*

Beaumont, Tex.—I wish information about Silent-70. We have always received instantaneous benefit when we asked help from Unity, and we desire to tell it to the world.—*E. S. F., S-70 No. FC-13.*

WHERE UNITY PUBLICATIONS ARE SOLD

The centers and dealers listed here have the Unity publications you need in your everyday affairs.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARIZ, Phoenix—Christian Unity, Adams hotel, mezzanine flr
ARK, Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Cen, rm 4 Arcade bldg
CALIF, Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 1031 S 6th
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
El Centro—Mary E Lewis, 782 Com'l
Escondido—Unity Study Club, Escondido hotel
Fresno—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
Glendale—Truth Cen, 109A Brand blvd
Hermosa Beach—Meta Lib, 614 Loma dr
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Mrs J A Wood, 218 3d; Susanna Champion, 408 5th
Huntington Park—Unity Study Class, 3130 W 68th
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Meta Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3653 Ruth Ellen; Bullock's; W F Lane, 1975 Washington; Unity Angelus Studio, 233 S Bdwy, rm 424; Book Shop, 542 S Bdwy, 301 Bdwy arcade; Bethel Home, 1733 W Adams; Book Shop, 2800 Brighton
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Unity Soc, 1603 Webster; Fruitvale Truth Cen, 2822 Fruitvale; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 410 15th; Study class, 878 Wood
Ocean Park—Pier Ave News Stand, 161 Pier
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, suite 9 Hubbard bldg
Redondo Beach—R T Hendricks, Hermosa and 10th
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Cen, 9th and K, rm 211 Hagelstein bldg
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium; Mrs Josephine Bailhache, 2901 Scott
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Reading Rm, 525 Rosenberg bldg
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 903 Diamond
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, r 2, box 270
Willow Brook—Unity Study Class, 2010 Springdale
COLO, Colorado Springs—Home of Truth, 317 N Tejon
Denver—Unity Cen, 1042 E Colfax
Ft Collins—Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl

PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Unity Study Class, 7499 Blair rd
WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 Fla, nw; Woodward and Lothrop, 10th and 11th, F and G; Gale Bkshop, 802 F, nw, rm 32
FLA, DAYTONA BEACH—Unity Truth Cen, 104 N Penn dr, Seabreeze
JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duval
MIAMI—Pictorial Cen, 143 N E 1st ave; Magic City Book Store, 219 N E 2d; School of Christianity, 275 N E 1st
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 257 Curran
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
WAYCROSS—Truth cen, 1211 Burnet
HAWAII, HONOLULU—Unity Cen, 347 Saratoga rd
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
ILL, CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3621 S State, 219 Douglas Natl bk bldg; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Study Club, 11442 Prairie
CHICAGO HEIGHTS—Unity Home of Truth, 1058 W Forrest
DECATUR—Unity Reading Rm, 322 E Macon
EVANSTON—Unity Study Class, 1516 Simpson
MOLINE—Mrs Sara Bailey, 5312 6th
PEORIA—Unity Cen, 800 Wheelock bldg
SPRINGFIELD—Lawrence Cen Constructive Thinking, 327 E Lawrence
WAUKEGAN—School of Prac Christianity, 118 E Washington
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—First Church Div Science, 1210 Calhoun
GARY—M M Harrison Elston, 1645 Jefferson
INDIANAPOLIS—Unity Truth cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Unity Class, 75 W Maple
IOWA, BURLINGTON—Art and Community House, 1424 West
CEDAR RAPIDS—Unity Cen, 1011 2d ave e
DAVENPORT—School of Div Science, McCullough bldg
DES MOINES—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
WATERLOO—Unity Cen, 322 Lafayette bldg
KANS, ARKANSAS CITY—Olive May Hill, 220 W Linden
COLBY—Unity Study Class, 140 E 5th
KANSAS CITY—Unity Cen, 309 Huron bldg
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LEXINGTON—Unity Lib, 303 Hernando bldg
LOUISVILLE—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel; Meta Reading Rms, 53 Neissinger-Gaulbert bldg
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1196 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, BALTIMORE—Louis Dannettel, 1167 Carroll
CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
LOWELL—Mrs Frank W Derby, 11 Cascade
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 4108 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, 413 Shepard bldg; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 130 W Ionia
SAGINAW W S—Mrs Ina Childs, 712 Benjamin
E TAWAS—F A Stiffler
TRAVERSE CITY—Hannah & Lay Merc Co, Front st

MINN, DULUTH—Unity Truth Cen, 215 W 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Psychology Club, 2744 4th ave s; Mrs Selma A Hall, 4320 Upton s
ST PAUL—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby; Unity Healing Cen, 308 Pittsburgh bldg
MISS, GREENWOOD—R L Hataway, 807 S Main
MO, JOPLIN—Mrs H E Millsap, 827 Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen (colored), 1705 E 19th
LEES SUMMIT—Unity Community Soc, Unity Farm
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—Unity Cen, Hotel Melbourne, Grand and Lindell; Soc of Prac Christianity, 3537 Crittenden; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell; Mrs D E Klyce, 4968 Cote Brilliant; Pearlstone Ptg & Staty Co, 905 Lucas
MONT, BUTTE—Keefe Bros, 25 Park; C Burgess
GLASGOW—Chas Gray Miller, 636 N 2d
NEBR, LINCOLN—Unity Soc, 1413 O
OMAHA—Meta Lib, 202 Aquila ct, 1615 Howard
YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 2
EAST ORANGE—Divine Science, 7 Triangle bldg
HACKENSACK—Truth Cen, 360 State
MORRIS PLAINS—Mrs Julia M Woodcock, The Wee House, Franklyn pl
NEWARK—Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th; Unity Soc, Hotel Riviera
PATERSON—Unity Truth Cen, 98 Bdwy
RAHWAY—Minnie Baker, 25 Whittier
N M, RATON—May Schleifer, 321 N 4th
N Y, BROOKLYN—Unity Soc, 118 Pierrepont; Mary M Gorrie, 305 Ovington
BUFFALO—Unity Soc, Hotel Statler; League for Larger Life, 152 Elmwood; Grail Reading Rm, Huylers' bldg, Delaware & Trinity
NEW ROCHELLE—Unity Cen, 14 Bonefoy pl
NEW YORK—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87; Unity Study Class, 2525 7th
PORT RICHMOND, STATEN I—Ellen Fanny Craig, 194 Merrill
ROCHESTER—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
SCHENECTADY—Unity Cen, 1055 Park; Clinton Studio, 1071 Mendell
SYRACUSE—Katherine Carter, 155 E Onondaga
UTICA—Home of Truth, 5 Hobart
WATERTOWN—Francis W Locke, 256 Coffeen
N D, DICKINSON—Knapp's
OHIO, AKRON—Unity Church of Truth, 86 E Market; Unity Cen, 206 Metropolitan bldg
ALLIANCE—Mrs Cassie Nash, 1407 E Patterson
CANTON—Ralph Young, 139 Cleveland, sw
CINCINNATI—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; Universal Truth Cen, 11 W McMicken; Church of Truth, 7th and Elm, Hall B, Odd Fellows Temple
CLEVELAND—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
COLUMBUS—Unity Truth Cen, 63 S High, rm 532 Majestic theatre bldg
DAYTON—Unity Study Class, 24 W 4th
HAMILTON—Unity Temple, 117 Ross
MARION—Unity Truth Cen, 454 Summit
MT VERNON—Katherine K Staunton, 15 N Mulberry
TOLEDO—Unity Cen, 223 Michigan; Tiedtke's news stand
WARREN—Everett St John, 111½ Main
YOUNGSTOWN—New Fellowship School, 305 Elm, apt 1
OKLA, BOLEY—Mrs Anna C Hughes, box 44
MUSKOGEE—Unity Truth Cen, 210½ W Bdwy
OKLAHOMA CITY—Unity Cen, 305 Baltimore bldg; Unity Home of Truth, Liberty Bank 422
TULSA—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, MILL CITY—Jennie Christensen, box 169
PARK PLACE—Clara H Rosebraugh
PORTLAND—Meta Lib, 405 Yamhill; Tansing Book Co, 380 Morrison; Unity Cen, 167 Park; A W Schmale, 380 Morrison
PA, BUTLER—Ethel C Turner, 426 N Washington
ERIE—Truth Cen, Reed house
KNOXVILLE—Mrs W B Carr, 33 East

PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 1424 Walnut; Dion Martinez, 5211 Greene
PITTSBURGH—Unity Cen, 408 Penn
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, AIKEN—Mrs Daisy Dore, 1305 Richland
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 1 Woman's bldg
NASHVILLE—Unity Cen, 615 Cotton State bldg
TEX, ABILENE—Hartin's Health School, 1022 1st st n
BROWNSVILLE—Unity Cen, 1219 Adams
DALLAS—Unity Cen, 1911 Elm, 402 Melba Theatre bldg
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1723 Congress; B H Smith, box 1502
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
VA, ROANOKE—Unity Cen, 15 Franklin rd, s w
WASH, BELLINGHAM—Harriet E Griffin, 1208 Broadway
CHEHALIS—Alice L Ruth, 876 Folsom
PASCO—Mrs Howard Thompson, 6th and B
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1616 4th; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Unity Lib, 320 Pine, rm 211
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
TACOMA—Home of Truth, 932½ Bdwy; Raymer's, 1317 Pacific
YAKIMA—Church of Truth, 131 N 2d
WIS, MADISON—Unity Cen, 1812 Van Hise
MARINETTE—Mrs J H Pecar, 111 Water
MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
RACINE—Unity Cen, 105 Arcade bldg
WYO, CASPER—Unity Study Club, box 651
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Good Will Cen, 145 Collins; Book Shop, rm 7, 6th flr, McEwan House, Little Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 343 George; Dunlop & Co, 333A George
CANADA, CAMROSE, ALBERTA—Literature, Ltd
HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2588 A Esplanade; Unity Cen, 18 Chomedy
MOOSE JAW, SASK—Unity Cen, 221 Hammond bldg
OTTAWA, ONT—Mary S Aitchison, 343½ Lisgar
REGINA, SASK—Unity Cen, 307 Westman Chambers
SASKATOON, SASK—Unity Cen, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Unity Church of Truth, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 333½ Portage, 7th flr; Truth Way Soc, box 1782
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WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
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N NEW ZEALAND—PALMERSTON—Peggy Powell, 177 Featherstone
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3-27U

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